POPERY

A Great ENEMY to

TRUTH,

No FRIEND to

PEACE,

OR

Civil-Government.

WHICH

Is fully made good by the enſuing Diſcovery of the Methods and Ways whereby the *Papiſts* promote *Popery* in the World.

From which many Inferences and Improvements are made, very ſuitable and uſeful for the preſent time.

---

2 Tim. III. 5.

Having a form of Godlineſs, but denying the power thereof, from ſuch turn away.

LONDON: Printed for *Tho. Parkhurſt* at the *Bible* and *Three Crowns* in *Cheapſide*, near *Mercers-Chappel.* 1679.

TRUTH,

PEACE,

AND

GOOD-WILL.

TO THE READER.

THAT the World hath no need of Books of this nature, is ſufficiently evidenced, eſpecially here in England; yet ſeeing God, who ſitteth upon the circle of the Earth, maketh a continual revolution and daily change of affairs in the World: Alſo, that we are bound to take notice of, and conſider the Works of his Providence, that we may underſtand his meaning in reference to our duty, and ſanctifie his Name therein; the ſtrange and unſual accidents and circumſtances of the preſent time, wherein ſuch horrid Plottings and Actings of the Papiſts are diſcovered, do not a little call for a diſcovery of their Religion, Principles, and Devices; and though much, yea abundance hath been written to convict the Papal Church of Idolatry, falſe Doctrine, and many other abominations; as alſo, to juſtifie the Church of England in ſeparating from it; yet theſe Treatiſes and Books do chiefly benefit the learned, the rich; being either written in Latin, and ſo not to be underſtood; or Controverſal, and ſo not profitable; or in great Volumes, and ſo not to be bought by the weak and meaner ſort.

That which is chiefly intended herein, is to help the weak and ignorant, who have no foundation of knowledg or underſtanding in Religion, ſave what tradition and cuſtom have given them There is at this day a great cry raiſed againſt Papiſts and Popery here in England by the common people, who yet know not what Popery is, or why it ſhould be rejected; which gives a great inſtability to the Proteſtant intereſt in this Land: For how can that man bear a teſtimony againſt Popery, who knows not what it is? or what reaſon can any have to ſuffer for the Goſpel, or to run any hazard in profeſſing and aſſerting the Proteſtant Religion, that do not know or ſee the true diſ-

ference betwixt one Religion and another? It is therefore needful that these weak ones be a little helped, which is the only design of this discourse; strong ones, men of parts and learning can help themselves; but the weak have need of help; a little, a weak means may be of use to such.

Certainly, if ever there were a time to appear for Christ and for his Gospel, it is now; if we be now silent at the appearance of evil, how shall we speak when it is actually upon us? It is time to search and try things, that there may be an holding fast of the Truth in England, *that we may never be brought to feed upon the ashes of Popish Ceremonies and Vanities; that having once escaped from the pollutions of the* Romish *Church, we may never chuse, nor be forced to return thither again. This short scheme is but an Essay, but a taste of things, to stir up the minds of the Protestants to search into, and endeavour more fully to understand the* Popish *Religion. the very sight whereof, if taken in the light of the Scripture, is sufficient to turn the hearts of people to hate it; that if God will in the way of his righteous Providence, once more throw the Protestant Religion here in* England *into a Wilderness condition as to outward circumstances, that yet it may not perish there: For though, as the fire doth not hurt the Gold or Silver when cast into it; nor is the Cloud injurious to the Sun, but renders its beams more grateful; so, nor can tryals or sufferings from the hand of Papists, or any other enemy to the Truth, hurt the Gospel, or the true interest of it; yet if the sin of ignorance and lukewarmness of Protestants shall open a door to the Gospels departure out of* England, *this poor Nation will suffer great loss, and the credit of the Gospel will be laid low among men, who judg of things not according to truth, but according to effects and outward success.*

The present dispensations of God do forceably put us upon a diligent enquiry into the Principles of the Romish *Religion, that we might understandingly, and out of judgment abhor it; for if their doings be so horrible and abominable, as the Plot under present discovery and consideration speaketh, how vile than are their Principles and Religion which afford such fruit?*

The faith and patience of the Saints in their sufferings, have in all ages, even to the astonishment of their Enemies, witnessed the purity and excellency of the Principles of true Christian Religion, even to the drawing out of some, not only to admire but to love and receive them. As Justin Martyr *is said, upon viewing, and considering the patience and courage of Martyr'd Christians in his time, to be moved curiously*

to

to examine and enquire into the Doctrines and Principles, which carried out thoſe people to endure ſuch miſeries ſo cheerfully, whereby he came not only to ſee the Innocency, Righteouſneſs, and Excellency of Chriſtian Religion, but ſincerely to imbrace, zealouſly to profeſs it, and courageouſly to ſeal it with his blood; ſo alſo we have now occaſion given us well to view and conſider the ſtate and principles of the Papal Church, that we may come more righteouſly to hate and abhor it, and be more fixt in our proteſting againſt it.

I have in this little diſcourſe (which was begun in a Sermon, but now enlarged, and by the perſwaſion of ſome made publick,) endeavoured plainneſs and perſpicuity, and alſo brevity, as much as ſuch a ſubject will bear; and leſt I ſhould ſwell it into an unneceſſary charge, where I have mentioned or quoted any Latin Author, I have waved the Latin words, and given only the Engliſh thereof.

And whereas their principles or practiſes are herein deeply charged without any proof; I can ſay for my ſelf, that I am not conſcious of doing them any wrong, or ſpeaking falſely againſt them; but doubt not, if it were neceſſary, to prove every tittle out of their own Authors; which for contraction-ſake I have alſo waved to name or quote; alſo, becauſe it is already and ſufficiently done of late by ſeveral learned perſons.

I ſhall detain the Reader no longer, but commit, and commend what follows to his charitable eye and judgment, hoping that the weakneſs of the inſtrument any way expreſt therein, will be no hinderance to his acceptance of the truth propoſed to, and ſet before him; ſeeing the good of Souls, and of Gods Glory, is herein ſincerely intended,

By ſuch a Friend to the *Truth*,

as is no Friend to *Popery*.

POPERY

A Great ENEMY to

TRUTH, &c.

AMONG all the falſe ways of Religion that ever roſe in the World, that of *Popery* claims the precedency, in regard of worldly Policy and Power. How little the Profeſſors and Advocates thereof, either in its firſt riſe, or in the management of its ſucceeding affairs, either to ſecure or increaſe the Papal State and its Glory, have asked counſel of God, or walked in the ways of his Spirit and Word, a little looking into their Principles, Doctrines and Practices, will eaſily ſhew: but, God who hath for divers ends relating to his own Glory, ſuffered this Papal and mock-Church to ariſe, proſper, and hitherto abide and continue in the World; as he doth ſet bounds and limits to it, ſo he will in due time utterly evacuate and deſtroy its devices and deſigns; a little taſte whereof God hath in mercy of late vouchſafed to *England*. The Aſſertion, according to the Scripture, in *Pſal.* 33. 10, which ſhall govern the enſuing diſcourſe, is this; namely,

That the Lord doth and will make the devices of the people of no effect.

For the more clear and full ſpeaking to this, I will,

1. Shew

1. Shew you what these people are whose devices God will frustrate.

2. What their devices are; and shall consider here,

1. *Objectively*, and shew what they would effect by them.

2. I will specify them, and shew the kind and nature of them.

3. We will consider why God suffers these devices.

4. How God frustrates them, and brings them to nought. To all which, I shall add some Inferences by way of *Improvement*.

1. What people is here intended? This is true, the word *people* may be taken in the general, comprehending all mankind; in this sense it is true, and fulfill'd upon every one in the world at one time or other, even in their lawful affairs and concerns; God thereby asserting his Soveraignty over all the wills, desires, affairs, and concerns of men; also, shewing that all issues and events are at his disposing, that men might fear and honour his Name.

But *people* here, is to be taken in a limited sense, in opposition to Christ and his Kingdom. In the World there are two grand Interests, which divide all mankind; there is the interest of Christ, and of Satan; these as they divide in the head, so in all the concerns, instruments, methods and ends, and are in continual opposition and war with, and against each other: This was foretold by God himself, *Gen.* 3. 15. That there should be an utter opposition betwixt, not only the two Heads, Christ and Satan, but betwixt their seed also; for if the seed of the Serpent be taken *collectively* for all the Children of darkness; why should not the seed of the Woman be all the Children of light? These are in continual war with each other, in one form and method or other, as they are guided and influenced by their Heads *respectively*; so that the great Rock of offence in the world, is the Kingdom of Christ, visibly consisting of his People, professing his Name, and his Faith, of his Ordinances, his Word and Worship, and all in dependance upon, and regard to the Lord Christ, the great Lawgiver. Now the people here mentioned, are the opposers of Christs Kingdom under what form soever: So *Acts* 2. 1. *Why do the Heathen rage, and the people imagine a vain thing*? Who this Heathen and people are, the Apostle in *Acts* 4.25, tells us, where he applies it to the *Scribes* and *Pharisees*, who made up the visible Antichrist in the days of the Lord Christ, and a good part of the time of the Apostles.

So that Christ in his People, Ordinances and Worship, is the object of offence and opposition, and the people are the opposers, and

from

from the head that influences them, and the work they undertake, may well be ſtiled Antichriſtian, of which are many ſorts; as the Apoſtle 1 *John* 2. 18, ſaith, *There are many Antichriſts*; ſome are ſo in a *moral* ſenſe, who by a vicious life reject and endeavour to deſtroy the Holineſs and Laws of Chriſts Kingdom; ſome are *Antichriſts* in a *political* ſenſe, they ſet the edg and force of worldly Laws, Government and Power, againſt the people and ways of Chriſt; others are Antichriſts in a *ſpiritual* ſenſe, theſe cheriſh and uphold the ſecret works of darkneſs in their hearts, and are wholly guided by their luſts and corruptions of nature; but ſome are ſo in an *Eccleſiaſtical* ſenſe, of which is *the* Antichriſt, which is diſtinguiſht from all other; as in 1 *John* 2. 18. Now all the adherents, favourers, and members of this Antichriſt, is the people whoſe devices the Lord doth and will confound in a ſpecial manner.

2. What are the devices of this people? For clearing whereof, conſider,

1. What do they deviſe for? what would they have? *Anſw.* The grand intention is, to ſet up and caſt down; they would caſt down, that they may ſet up; they would exalt and eſtabliſh the Papacy. In ſpeaking to this, I will ſhew you,

1. What it is? 2. How they come by it?

1. What it is? *Anſw.* If a Headſhip and Soveraignty, ſo the word *Papa*, Pope, ſignifies a Father, by way of *Eminency*, a Father of Fathers; ſome would have it from the Interjection *Papæ*, which is a note of admiration, which agrees with that of *Revel.* 13. 3, *All the world wondred after the beaſt*, which is the Papal ſtate in its ſplendid appearance in the world. There are two things which make up this Papacy or Headſhip, which they would ſet up, and have the world adore.

1. *Univerſality.*

2. *Infallibility.* If he be not Univerſal or Catholick, he is too little to be Chriſts Vicar; if not Infallible, he is unworthy, in Chriſts ſtead, to rule and give Laws to his Church.

1. They would have the Pope owned and ſubmitted to as Catholick, or Univerſal Head, and conſequently the Church of *Rome*, where he ſits and preſides, to be the Catholick Church; but if we conſider but the Term and Import, or meaning of it, it will appear how inconſiſtent and vain a deſign or pretenſion it is. Herein I intend not to wade into the controverſie, but to give you a glimpſe of things, which may be ſufficient at this time.

1. As to the Term Catholick, or Univerſal, which they appropriate to their Pope, or viſible Head of the Church, and alſo to the Church under him: This is but a borrowed, and by them an abuſed term, if rightly conſidered. I obſerve three denominations given to the Church, and Doctrine on which it was built: 1. From their attendance upon the preaching of the Goſpel, and Doctrine concerning Chriſt, they were call'd *Chriſtians*, *Act.* 11. 26. 2. When the Apoſtles had by preaching the Goſpel, encreaſed the number of believers, and gathered them into particular ſocieties, delivering them divers rules and orders for their more profitable walking in reference to themſelves, and to the honour of Chriſt, they were called *Apoſtolick*, or *Apoſtolical Churches*; the Apoſtles having the general overſight, rule, and conduct of them. 3. When the Goſpel was yet farther ſpread, and had run its courſe in the world, thoſe Churches and Chriſtians who imbraced, adhered to, and faithfully kept and obſerved the Doctrines the Apoſtles everywhere preach'd, and the rules they gave to be obſerved, theſe were called *Catholicks*; the Doctrine they obſerved, was the ſame everywhere preach'd and received, therefore call'd *Catholick*; and the Churches and Chriſtians everywhere profeſſing thoſe Doctrines, and the ſame faith in Chriſt, was call'd the *Catholick Church*, or body; ſo that this term or title, as it had no private original and riſe; ſo it could not, nor can be appropriated to any particular perſon, or Church; nay, it is an high and daring preſumption of any to arrogate, and take to themſelves that name and title which was a Jewel ſo peculiar to the firſt doctrines and foundations of Chriſtianity which were laid in the world; that the Apoſtle doth ſometime make uſe of it to prove the truth of the Goſpel to ſome, in oppoſition to deviſed Fables: ſo *Gal.* 1. 5, 6, *The word of the truth of the Goſpel which is come unto you, as it is in all the world:* and in *ver.* 23, *Which ye have heard, and which was preached to every creature which is under heaven.* This is made a character and proof of the truth of the Goſpel, which it attained not by device of men, or by the favour of Princes, but by the appointment of the Lord, who ordained its going forth, *Mark* 16. 15, *And he ſaid unto them, Go ye into all the world, and preach the Goſpel to every creature.* So that the Doctrine preacht, and ſpread abroad upon this authority of Chriſt and the Churches, and people everywhere receiving it, may well be call'd *Catholick*, or Univerſal, to which none elſe have any reaſon or ground to aſpire: For though the

Rabbies

Rabbies amongſt the *Jews*, and the various Sects of Philoſophers amongſt the *Grecians*, had their Schools and Followers, who enough admired them; yet their ſentiments and opinions ſpread not far from the walls in which they were taught. Theſe were but as Candles, which give but a ſcant light in the room where they are ſet up; but the Goſpel hath been in the world as the Sun, mighty to run its race, and diſperſe its beams into the darkeſt corners of the earth: And what is the Church of *Rome*, with its Ceremonies, Doctrines, and Uſages, in compariſon of the Goſpel, that it ſhould boaſt of an Univerſality? It is a meer novelty, a private opinion, a narrow thing, of a ſmall compaſs in compariſon with the Catholick Goſpel, which made entrance upon, and ſubdued Kings and Nations, where no *Roman* ſoot ever trod, or *Roman* ſword ever brandiſh't; no, this Catholickneſs, or Univerſality of the Head, and ſtate of the *Roman* Church, is a meer invention, and irrational preſumption.

2. Let us conſider what they intend by ſuch a Headſhip and Arrogation, or what is included in it; nothing leſs than a ſubſtitution and appointment of a viſible Headſhip, or repreſentation of Chriſt as Head of his Church on Earth: This conſiſts in office, and in power and authority; ſo that the Pope by virtue of his Unction thereunto, doth arrogate to himſelf a comprehenſion of all offices and power which was found in Chriſt the true Head; herein fully and worthily deſerving the name *Antichriſt*, which is a ſtate not only oppoſite to, but a feigned repreſentation of the glory of Chriſt on earth; for as χριστος Chriſt, ſignifies anointed both to office and power; ſo is this mock-ſtate, or appearance well call'd ἀντιχριστος, which ſignifies not only that which is contrary to Chriſt, but a mock-Chriſt, or a falſe reſemblance; for of old, he that believed not Chriſts coming in the fleſh, was call'd *Antichriſt*, 2 Joh. *v.* 7. *For many deceivers are entred into the world, who confeſs not that Jeſus Chriſt is come in the fleſh: this is a deceiver and an Antichriſt.* This is applicable to *Jews*, *Turks* and *Pagans*, who refuſe the Faith and Doctrine of Chriſt, and oppoſe its ſpreading in the world; but we find another ſenſe of the word in Scripture, 1 *John* 2. 18, *Ye have heard that Antichriſt ſhall come, even now are there many Antichriſts:* One obſerves, that the *Syriack* renders ἀντιχριστος, here, ψευδοχριστος, a falſe Chriſt; ſome it may be that aroſe in the times of the Apoſtles, ſuch as *Barcho Chebas* among the *Jews*, and *Simon Magus* amongſt the *Gnoſticks*: theſe were falſe Chriſts, and call'd *Antichriſts*;

and these with some others were the forerunners of the Antichrist, which otherwhere is called the *Man of sin*; he pretends to an Unction to Office, and to Power, as the Lord Christ had.

1. To Office, and that so, as that all Church-Officers root in him, and flow from him; he only in their opinion can give or take away in that case; and he that comes in at any other door than this, into any Office in the Church, is counted a Thief and a Robber; he is but an Usurper, because he received not his office and authority from the Pope; and on this accouut all his Ministerial acts are accounted null and void.

2. He by his Papal constitution pretends to a fulness of power; he is Crowned with a Triple-crown, and hath keys answerable thereto; his three Crowns are the largeness and greatness of his power; one Crown signifies all Ecclesiastical power to be rooted in him, and rest upon him; so as that all acts of power in the Church are derived from him alone; no Church, no Bishop hath power, nay indeed, is nothing without him. So *Gregory the Great* reasoned against the Patriarch of *Constantinople*; *If*, said he, *one be an Universal Bishop, then this one hath all office and power, and all the other have nothing:* But he hath not (as they say) only power over the Catholick Church, but over Kings and Kingdoms also; that he hath power of War or Peace, to pull down, or to set up as he pleases: This is a second Crown. The third is his power over the Kingdom of Heaven, to shut out, or let in whom he pleases: this is his Triple-crown or power. So that as Christ said truly, so the Pope blasphemously saith, *All power is given to me both in Heaven and on Earth.* Thus ye see briefly what this Universality is. Let us now come to the other prop of this Papacy, which is Infallibility; without this it is but a blind head: therefore this they boldly assert, That the Pope cannot err; whatever he do in point of Faith, I am sure in point of Morality and Practice they have been out enough. The History of them tells of their wickedness to such a height, as if they only were priviledged to be prophane and blasphemous: However, this Engine of the Popes Infallibility is useful to keep all the Ministers and People too in an awful dependance upon, and subjection to the Papal Head, which they would have the World adore: Therefore Pope *Gregory* the seventh, a zealous builder of this *Babel*, who without any election of Emperor or Clergy, but only by his own intrusion became Pope; but before he could come at it, he by one *Brazutus*, poisoned five or six Popes to make way for himself: he set himself

against

againſt the Emperor, excommunicated him, and gave his Diadem to *Ralph* Duke of *Suevia*, to ſtir him up to rebel againſt the Emperor: But getting the Emperor at an advantage, made him come to his Caſtle at *Canuſium* with his Empreſs and Son bare-footed, in the cold of Winter, and there to wait three days faſting, until he might have audience; which at laſt was obtained by the Mediation of one of the Popes Minions or Whores. But to digreſs no farther, I ſay, this wretch was depoſed by a *Synod* at *Eripia*, notwithſtanding his Catholick power and Infallibility: he left behind him certain Poſitions or Dictates for the advance of the Popedom, which the enſuing generation of Papiſts, over-looking his wickedneſs and abomination, have zealouſly purſued: I will name a few of them, 1. That the Pope only is the Univerſal Head. 2. That the Pope only can make new Laws, and bind the conſcience. 3. That the Pope only can take the arms of Empire and Soveraignty. 4. That the Pope only muſt have his feet kiſt by Kings. 5. The Pope only hath power to depoſe Kings. 6. That the Pope only can abſolve Subjects from their Allegiance. 7. That the Pope cannot be judged by any man. 8. That the Church of *Rome* never did, nor never can err, *&c.* Theſe are truths on which this Idol is ſet. Now let us ſee how they come by this peculiar Soveraignty, which is the ſecond thing to be enquired into.

2. Here they ſwagger with their *tu es Petrus*, &c. thou art *Peter*, as *Mat.* 16. 18. when it is not ἐπὶ τὸν πέτρον, upon this *Peter*; but ἐπὶ ταύτῃ τῇ πέτρᾳ, upon this Rock, which was the Doctrine or Truth which *Peter* confeſſed, which is the corner-ſtone, and great foundation of a Goſpel-Church; and ſuch a foundation, as the world can never remove, as in that 18 verſe, *The gates of Hell ſhall not prevail againſt it:* that is, nor the counſels, nor confederacies, the power nor policy of Devils, or of men influenced by them at the higheſt rate, ſhall be able to prevail. The Hiſtory of the Church tells us of *Diocleſian* the Emperor, a cruel Perſecutor, that for vexation he gave up the Government of the Empire, becauſe he ſaw he could not ſuppreſs Chriſtianity by all his Plots and Devices againſt the Chriſtians; and ſurely that ſpeech or ſaying of them, in *John* 12. 18, ſhewed no ſmall trouble and grief: *Perceive ye how we prevail nothing? behold, the world is gone after him*; not after *Peter*, but after Chriſt, and the Miniſtry of the Goſpel; yet herein they glory. See, ſay they, Chriſt hath transfer'd the Rock to *Peter*, fixt his Church upon him; and thereby it is become infallible, both as to direction and perſeverance.

rance. The Church (that is, of *Rome*) cannot err, nor fail, becauſe it is built upon a Rock: *Peter* cannot fail, becauſe he is made that Rock: the Pope cannot fail, becauſe *Peters* Soveraignty in the Church is devolved upon him. I ſhall briefly conſider this in a ſhort anſwer.

1. *Peter* is indeed call'd a *ſtone*, *John* 1. 42; not that *Peter* received any change in his nature upon this appellation, or giving him this name; but it muſt be taken in a *metaphorical* ſenſe, which is either *hardneſs* or *ſtability*, or *fitneſs* for a building. Thus Chriſt made uſe of *Peter* in the building of his Church, and fitted him for it: or rather that Faith and Truth concerning Chriſt, which he was to preach, became ſuch: but this belonged no more to *Peter*, than to all the reſt of the Apoſtles: as in *Epheſ.* 2. 20, *And are built upon the foundation of the Prophets and Apoſtles, Jeſus Chriſt himſelf being the chief corner-ſtone.* Here you ſee, that not only *Peter*, but all the Apoſtles did equally and jointly, *vires petræ agere*, did the work of the Rock, and were foundation-men in building the houſe of God.

2. Nor does it agree with any mortal ſtate, to have this honour put upon it; namely, to uphold the Church, to guide and govern it, to defend and preſerve it, without which, what do the Headſhip ſignifie? I ſay, this is too much for a creature to pretend to, or to manage, if he had it: Chriſt gave to *Peter* his Spirit, but not his glory as Head of the Church.

3. The Scripture ſhews the vanity of their imagination herein, in recording the failings of *Peter* beyond any of the reſt: God in his Providence ſo ordering it, that none miſcarried like him: teaching us, that when Chriſt ſpake once and again to *Peter*, rather than to the reſt, it was not to put any Soveraignty into his hand above the reſt, but all belonged to every of them, as well as to him; nay, upon a perſonal account, rather to them, than to him, becauſe they never fail'd as he did: the power Chriſt gave to him, he gave to all. Compare *Mat.* 16. 19. with *John* 20. 23, and you will ſee that *Peter* was not alone herein, they were equal ſharers herein: but as to his failings, if he had not this Soveraignty and Infallibility in himſelf, he could not give or leave it to another. Now a few inſtances out of Scripture will fully ſhew, that he had it not in himſelf by any gift of Chriſt. In the fore-quoted verſes, *Mat.* 16. 18, 19, ye have the great Donation they glory of: There, ſay they, *Peter* is made the Rock of the Church; and the keys, that is, all power is put

put into his hand: Did not this fix him, and render him infallible in himſelf? no, ſee a little on, in *verſ.* 22, 23. Chriſt telling them of his approaching death, and ſuffering at *Jeruſalem*, which the law and the prophets foretold: This *Peter* oppoſed, *verſ.* 22, *Far be it from thee, Lord: this ſhall not be unto thee.* The next verſe tells you his reproof from the Lord: *Get thee behind me, Satan, thou art an offence to me, for thou ſavoureſt not the things that be of God, but thoſe that be of men.* If *Peters* heart were lifted up by what the Lord had ſaid to him, this might humble him, and keep him from aſpiring to a Soveraignty over the reſt, ſeeing the Lord never gave ſuch a reproof to any of them, never laid any of them ſo low, as he did *Peter* hereby (except *Judas* that betray'd him); and the conſiderations of it might humble the proud *Papiſts* in this matter, were they not more acted by Intereſt, than governed by Truth. I ſhall paſs over the inſtance of his denying his Lord and Maſter, which was very unlike one that was to become the Rock of the Church; and conſider him after the Reſurrection of Chriſt, and their being endowed from on high, or fill'd with the ſpirit: Was he then infallible? or had he more power in and over the Church than the reſt of the Apoſtles? if he had, the reſt were great tranſgreſſors to his Soveraignty, and much forgot themſelves herein. We find that *Paul*, though he ſay of himſelf, that he was born out of due time, and in ſome reſpect came ſhort of the reſt: yet he tells us, *Gal.* 2. 11, that in *Antioch*, where *Peters* work chiefly lay, that was his Province in an eſpecial manner: There, ſays he, I withſtood him to the face, becauſe he was to be blamed. Where then was his Dignity, his Infallibility, of which they ſo much boaſt? Yet farther, *Act.* 8 14. *Peter* and *John* were ſent to ſettle the Church at *Cæſarea*: if Chriſt had ſet him above the reſt, why do they ſend him? or why doth he admit of a partner? Nay, *Acts* 11. 2, 3, they that were of the circumciſion, contended with him about a ſuppoſed tranſgreſſion, to whom he did not object any Soveraignty or Infallibility in the caſe; nor doth he accuſe them of rudeneſs or diſobedience in calling him to account: but humbly gives a reaſon of his doings, as one that was accountable to the Church therein. Thus we ſee the Scripture is ſo far from owning any Supremacy in *Peter*, that it ſets him rather in ſome reſpects in the loweſt form, as the Pope ſometime in a feigned and falſe ſtile, calls himſelf the *ſervant of ſervants*, though in heart he thinks not ſo; and when he hath to do with Kings and Councels, he acts not ſo; no, this Supremacy of *Peter* is a meer pretence, an un-

unſcriptural thing, an human invention, only contrived to ſerve the pride of Antichriſt.

But if it were true (the contrary whereof appears enough) that *Peter* had this Glory and Supremacy put upon him; What is this to the Biſhop of *Rome*? why ſhould he be the Catholick Biſhop more than another? why not the Biſhop of *Antioch*, where *Peter* preach'd, planted, and for many years watered a Chriſtian Church; and for ought that appears in the Scripture, there he dyed, where never appeared any footſtep of this ſuperiority? How he came at *Rome*, or when, or for what end, whether for promotion, being tranſlated from *Antioch* to *Rome*, as a richer Benefice, or a greater Dignity: The firſt was inconſiſtent with the common principles and practices of the Apoſtles, who building the houſe of God in the world, with the daily hazard of their lives, had no reaſon to hunt after worldly riches: Nor could it be for dignity; becauſe according to their own principle, all dignity was inveſted in him, and he gave it, but received not from any, wherever he went: Surely then, if he went to *Rome*, it was as a Priſoner; not as a Biſhop to preſide there, but as one call'd out by the Providence of God, to ſeal with his blood the faith of Chriſt, which he had preach'd and profeſs'd, not at *Rome*, but at *Antioch*; and if it were ſo, what is this to the eſtabliſhing an Univerſal Headſhip in the Church of *Rome*? where is the Donation? let the world ſee the grand Indenture, or deed of gift: this never yet appeared, but by a cold and naked Tradition from the *Pontificians*; or if the Martyrdom of an Apoſtle at *Rome* were ſufficient to eſtabliſh an Apoſtolical Supremacy in that Church, why ſhould not they rather derive it from *Paul*, than from *Peter*? for his death after ſome years abode, and preaching there, is apparent from the word of God. The *Pontificians* ſhould do well to ſatisfie us here; and that not from any of their School-authorities, or Factors for the Popes Grandures, but from Scripture, ſound Reaſon, and approved Hiſtory: yea, let them conſider, that to this day it is undetermined amongſt themſelves, whether it be *de fide*, a point of faith, of all to be believed, that *Peter* was ever at *Rome*: if he never were there, why ſhould they impoſe a lye or falſhood upon the world? if he were, why do not they themſelves believe it, and require the ſame faith in others? But this they take for granted upon a Traditional authority only, upon which they hang ſo great a weight, as the world groans under it: but this is but a fig-leaf caſt over the truth; a pretence of a gift from Chriſt to *Peter*, and from *Peter* to his Succeſſors at *Rome*,

Rome, leſt the true cauſe and riſe of the Catholick and Antichriſtian Head ſhould appear; which now either they ſcorn to own, or think it not ſo available to the ſatisfaction of others. But I will briefly tell you how the Biſhop of *Rome* came to be call'd the Univerſal and Catholick Biſhop, and who gave him that authority.

After ſome ſtruglings betwixt the Patriarch of *Conſtantinople*, and the Biſhop of *Rome*, about the Univerſality and Headſhip; one *Phocas*, a filthy Adulterer, a bloody Aſſaſſine, who to make way for himſelf, to aſcend the Imperial Throne, murdered his Maſter the Emperor *Mauritius*, his ſix Sons, the Empreſs *Conſtantine*, and two Daughters; and of a ſawcy Centurion, became an Emperor; ready to admit, or do any thing that might advance or eſtabliſh his covetous and ambitious deſigns and ends: Of this bloody wretch, this Son of the Devil, did *Boniface* the third, then Biſhop of *Rome*, by flattery and gift of money, obtain this dignity, to be call'd the *Univerſal Biſhop*; and from that time the name of *Pope* was appropriated to the *Roman* Biſhop. And now, not, *I beſeech you brethren*, but *volumus & jubemus*, We will and command, was the ſtile of this Prieſt: this is the true and genuine, but filthy and craggy Rock upon which the Popiſh Supremacy is built: ſo that, as one obſerves, *Boniface* the third might well uſe the Text of *Claudius Lyſias* in another caſe, *With a great ſum of money I obtain'd this* (title or) *freedom*. Thus aroſe this Catholick Head; here began the Kingdom of the beaſt, which hath been ſo burthenſome and terrible to the Earth, eſpecially to the Spouſe of the Lamb, the true Church of Chriſt: I ſay, in or about the year of Chriſt 606, it was uſhered in by many and dreadful Prodigies. Among other remarkable things which happened that year, this was one: *Mahomet* publiſh'd his *Alcoran*, a fit companion for the Maſs, that Chriſt might again be crucified betwixt two Thieves.

Nor was this a fortuitous or accidental thing with God, who by his Spirit foretold it long before its appearance, and the way of his Providence ſuffered it to attain to ſo great a ſplendor and perfection for the fulfilling his eternal counſel. This, I ſay, is the ſame Image we find mentioned in 2 *Theſ.* 2, 3, 4, —*and that man of ſin be revealed, the Son of perdition, who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped: ſo that he as God, ſitteth in the temple of God, ſhewing himſelf that he is God*: Face doth not anſwer face in a glaſs more fully and clearly, than the Catholick Headſhip and Supremacy of *Rome* doth to this Character:

his Title is twofold; *the Man of ſin*, and the *Son of perdition*.

He is call'd *the Man of ſin* by way of *eminency* and *diſtinction*, from other Antichriſts; nor doth the Article in the *Greek*, with man, make it to be a ſingle perſon; for the Article in Scripture is ſo joyned, where man cannot be confined to a ſingle perſon: as in *Joh.* 2. laſt verſe, where by man is meant all mankind: ſo here, the man, that is, that ſtate of the Papal Headſhip which is lodged in, and managed by particular perſons ſucceſſively. This is the Head of that great Apoſtacy which was to be revealed, and appears in the world, and that with ſuch clearneſs, that every one might conclude, and point at it, eſpecially that know any thing of the Scripture; and it is called *the Man of ſin*, becauſe of the ſinful pollutions, the falſe doctrines, the curſed cruelties it hath introduced.

So he is call'd *the Son of perdition*, becauſe he ſeeks the deſtruction of true Godlineſs, and of Chriſtian Religion; and alſo, becauſe this ſtate and headſhip its ſelf ſhall ſurely be deſtroyed; as *Judas* was call'd the *Son of perdition*, ver. 4. He is alſo deſcribed by his behaviour: *he oppoſeth and exalteth himſelf above all that is called God: God* here, is a word ſignifying *eminency*, *dignity*, and *greatneſs* of perſons and things, either in the Church of God, or Civil State, and concerns of government in the World. Thus Antichriſt, or this Man of Sin oppoſeth and exalteth himſelf above every Deity, Dignity, and Eminency.

Firſt, Above the Deity and Dignity of Chriſt, taking more Glory and Eminency upon him in his place, than ever Chriſt the Son of God did: ſo he is above the Apoſtles, yea, their Lord *Peter* himſelf: his perſon is honoured and adored more than the perſon of Chriſt was on earth; nay, they are not aſhamed to ſay, That Chriſt is more glorious in his Vicar the Pope, than he was, or is in his own perſon; and what are the Laws of Chriſt, and the Canons of the Apoſtles, to the Laws and Dictates of the Pope? Theſe are made and held far more neceſſary to be obſerved, both for order and ſalvation alſo, than the commands of the Scripture: The *volumus & jubemus*, *we will and command*, of this man of ſin, hath with the Papal World more weight and worth, ſtrikes more terror and awe upon them, than the commands or threatnings of Chriſt and his Apoſtles can; nay, theſe are as nothing to them: Yea, *Peter* in his Apoſtleſhip, or Apoſtolical Miniſtration, was a poor inſignificant fellow, in compariſon with this Succeſſor in his Chair; nay, the honour of their Apoſtleſhip is confirmed to them by this Head of pride; nor will, or may the people

own

own them as ſuch, if the Church had not determined it: beſides, it is more noble to give than to receive, and the giver is greater than the receiver. Herein he exalts himſelf in giving (namely) the title of Saints to the Apoſtles; though they were Saints on earth, yet their Lord never gave them that title, nor did they give it to each other: we find no mention of it in the New Teſtament; but this ſpirit of Apoſtacy, to make way for a farther deſign, dub'd the Saints, herein exalting himſelf. Yet once more; what authority have the Scriptures? or what foundation ſtands it upon among the *Papiſts*, but the authority of the Church? There is no more allowed or owned for Scripture, but what the Church confirms; and if the Church will increaſe it by adding any fabulous book, it ſhall be as fully received as the Old and New Teſtament: and this not from the ignorance of the people, but from the authority, and exalted power of the Church.

2. Magiſtrates are improperly called *gods*, *Pſal.* 82. 6. And thus this man of ſin lifteth up himſelf above Kings and Emperors: he as God, caſteth down, and lifteth up; he arrogates and challenges to himſelf a ſole right and authority to depoſe and ſet up Kings as he pleaſes. The world hath been fill'd with inſtances of this nature; and ſhould I enter upon particulars herein, I ſhould ſoon exceed the limits of this diſcourſe, wherein I deſign but a glimpſe of things. Nor is this exaltation all: but if the word *God* be taken in an abuſed ſenſe, namely, according to the opinion which the vulgar people, and flatterers of the *Roman* Emperors had of them, to whom they aſcrib'd a dvinity, eſpecially after death; yea, and the Emperors themſelves affected to be called *gods*, though the moſt of them were aſhamed, or afraid to take it upon them in their life-time: yet many of them affecting that honour, ſtrove to exceed in virtue, courage, and wiſdom; for the ſake whereof, they dyed in hope of being numbred amongſt the gods, after the manner of others ſo dignified before them. Theſe thus exalted, the Scripture calls δαίμονια; theſe were the middling ſort of gods, which they accounted their Mediators. Now this man of ſin lifts up himſelf above this honour alſo; he does not only aſſume and challenge all that power both in Church and State that ever any Emperor had, or uſed; but he ſets himſelf above their abuſive and prophane godſhip which any of them attain'd after this life; for his name and title are greater than ever any Emperor had; ſome of them had the title of *Divus*, as *Divus Auguſtus*, Saint, or holy *Auguſtus*; but the Pope muſt be called *ſanctiſſimus Pater*, moſt holy Father: Nay, ſome of his helliſh Factors have been ſo impudent-

ly blaſphemous, as to call him *ſanctiſſimus Papa Dominus noſter Deus*, The moſt holy Pope, our Lord God: Oh horrid blaſphemy, never to be blotted out, but in and by the confuſion and deſtruction of this man of ſin! So,

2. The power he aſſumes, is above all that is called God: he pretends to have power to ordain Mediators, to exalt Souls after death, into a capacity of divine honour, though abhorr'd by the ſame perſons when living. Hence the Saints, who were perſons of prayer when living, are now by his power and ordination made Mediators, and declared able to receive and further the prayers of thoſe on earth that bear devotion to them; nay, they tell us, that he hath power to redeem in and from purgatory, to abſolve and pardon the dead, to give Heaven to whom he pleaſes; never any called God on Earth, that pretended to ſo great power. This is but as a drop to the Ocean of that power Popiſh Authors aſcribe to the Pope.

3. The Emperors never had ſuch Ceremonies of Dignity and Worſhip as the Pope abounds with. Which of them ever look'd for, or had ſuch proſtrations, ſuch ſlaviſh ſubjections of ſoul, as well as of body and goods, to him, as the Pope? which of them ever made Kings and Emperors to kiſs their feet, and challenged it as peculiar to him? herein he exalts himſelf above all. Alſo, as God, he ſitteth in the Temple of God, that is the Church, or Churches; the Church in a *collective* ſenſe, is the Temple here, where this man of ſin ſitteth, that is, exerciſing authority, power, and dominion, under pretence of feeding; but indeed, and in truth, as a deſtroyer and Son of perdition; he ſits, caſting forth the ſmoak of the bottomleſs pit, from whence he came, to the amazing and bewildring of the world that have ſubmitted to his authority; ſo as they can find no foundations for the worſhip of God here, or for everlaſting happineſs hereafter, but what this *Babel* affords: ſaith *Chryſoſtom* in his third *Homily*, on 2 *Theſ.* 2. That wicked hereſie, the army of Antichriſt, ſhall ſeize the holy places of the Church, and ſhall poſſeſs them; and then he that will know where the true Church of Chriſt is, where ſhould he find it but in the Scripture? Here he ſits as God, making Laws, and binding the conſcience to obedience, inforcing ſouls to an awful ſubmiſſion, by the power and dread of his curſes and threatnings of damnation; ſo as the Church where he preſides, is become an houſe of terror, rather than of comfort to poor ſouls: ſo ſaith *Hillary*, Doubt you that Antichriſt ſhall ſit upon the buildings of the Church? The wild forreſts, priſons, and dungeons, and hollow Dens of the earth,

earth, are to my ſeeming leſs to be feared than thoſe Churches. And if *Hierom*, who lived above 200 years before the formal riſe of this man of ſin, ſaw ſuch an appearance of the myſtery of Iniquity, as that he called *Rome Babylon* where he lived, and the *ſeat of the Purple Whore*; What would he ſay now to ſee the Pope ſit on the ruins of the Temple as God? would he not now much more account it, not a Church of Chriſt, but the wicked City, and Corporation of wickedneſs, fighting againſt the Lamb; a people contrary to the people of God, which together with their head is call'd *Antichriſt*; an Heretical Church, in name *Chriſtian*, but indeed *Infidel*.

This, I ſay, is that Catholick Univerſal Headſhip and Church the people would advance in the world; if Catholick, all muſt ſubmit; if Infallible, all may adventure; nay, where can they be more ſecure? Admit this, and all the reſt will eaſily follow, not a conſtitution, not a ceremony, though there were a thouſand more than they are; not a doctrine which he approves, though never ſo falſe or damnable, can be refuſed; nay, it is no leſs than a deadly ſin to hæſitate, or query about the goodneſs or holineſs of any command of the Pope, or Church, as they call it: this, I ſay, is the Headſhip, which however groundleſs, or without any authority from, or conſtitution of Chriſt; yea, however contrary to God by its Idolatry, to Chriſt by its new Mediators, and to the Holy Ghoſt by its Infallibility, and damnable Doctrines, yet muſt be impoſed on the Chriſtian World: and for this it is that Papiſts are ſo active, and full of plots and devices.

3. I come now to the third Enquiry, namely, What are the devices of theſe people in and about this matter? I anſwer, They are many, I pretend not to a perfect diſcovery of them; it is no more to be attained, than to find the way of a Serpent on the Mountains; only what they have in ſome of their endeavours and attempts to promote their Papal *Babel* diſcovered, or in their Writings expreſt, we can charge them with. Of theſe I will name a few.

1. They lay in for worldly greatneſs: this is of two ſorts.

1. The greatneſs of worldly power; of this they are not a little covetous, either of an actual poſſeſſion and uſe of it, or a right to challenge and command it for the uſe of the Church.

Now this power wherein they would exceed and abound, is founded either in the conſent and ſubjugation of the people to the Papacy, or in an Uſurpation of Civil and Kingly Power: The firſt we have in *Revel.* 17. 1, *The great Whore that ſitteth upon many waters*.

The

The Whore is the Papal Church, State and Conſtitution, call'd an *Whore* for its Apoſtaſie from the Truth, and Infidelity to the Lord Chriſt: The waters are the People and Nations of the Earth (as it is expounded *ver.* 15.) who voluntarily received and ſubmitted to the dominion of this Whore. The ſecond foundation of greatneſs ye have in *Revel.* 17. 2, *With whom the kings of the earth have committed fornication.* What this fornication is, is expounded, and told us by the *ſpirit of truth*, in *ver.* 13. of that Chapter. Theſe have one mind, and ſhall give their power and ſtrength unto the beaſt: theſe were the ten horns mentioned in *ver.* 12, which were the divided powers, and civil Kingdoms of the *Roman* Monarchy: theſe gave up their power to the ſeventh Head, the Papal State, that is, that power and force which God in his Providence had given them for the preſervation of civil right, government, order and peace: this power they either cowardly, or unfaithfully gave up to the uſe, command, and ſervice of the Papal Church, which is the Whore and ſeat of Antichriſt; therefore this Whore is ſaid, *ver.* 7, to be *carried by the beaſt*, which is the enſlaved dominion and powers of the Empire, brought into ſubjection to this falſe State, which the Whore ruleth and commandeth, as the *rider doth his beaſt.*

Now this is of great uſe for the promotion of Popery, or an owning and ſubmitting to the Papacy, as it hath been deſcribed; for thoſe conſtitutions which are approved by Kings, and that practick ſubjection which is honoured with their example, both alſo being back't by their civil powers, are not ordinarily refuſed; nay this, though mentioned after the peoples conſent, yet is the foundation and reaſon of it; and therefore, in *ver.* 13, named without the other, as being cauſal and productive of it; for though the ſhining of truth be grateful to many, yet the love of it doth rarely prevail in perſons, to a cleaving to it, in oppoſition or contrariety to the powers of the earth; no, that which the civil Sword maintains, however contrary it be to Reaſon and Scripture, yet is more admired than oppoſed; and more readily received, than refuſed.

So alſo we have an account of this Papal State, in *Revel.* 13. 11. There the Spirit tells us, 1. The name of this new form, or Papal State, or how to call it; it is a Beaſt, call'd ſo for its vileneſs, badneſs of nature, and want of the light of Truth and Reaſon. 2. He tells us the Relation of this Beaſt, the ſtock he came of, and that *Roman* State and Government, which was ſeven-fold, or of ſeven ſorts or kinds; nor is the Papal State diſtinct from the ſeventh, but a new mould-

moulding, or forming of it, and is the ſeventh, being the healing of the wound which the Heathen Beaſt or State received, which was nigh to periſhing by the mighty tumults, diſcords, and diviſions of the Empire, and of its Dominions; but is revived, fixt, and continued in the Papal State. Alſo, he tells us the womb that brought this Papal Beaſt forth, and that is call'd the *Sea*, that is, the troubles, diviſions, conteſts, and ſhakings of the Empire, with an Univerſal ſubjection to this State under a divers form, namely, an Eccleſiaſtick form. 3. In *ver.* 2. he tells you the nature of this Papal Beaſt, fierce, cruel, voracious, and deſtructive to mankind: and then ſee what followed upon all this, *ver.* 4, *They worſhipped the Dragon, which gave power unto the beaſt: and they worſhipped the beaſt, ſaying, Who is like unto the beaſt? who is able to make war with him?* This worſhip here, is giving a divine honour, and alſo a ſubmiſſion and ſubjection: in both which ſenſes it is taken in Scripture; now they, that is, the worſhippers, the people that ſubmitted, worſhipped the Dragon, that is, the Devil indirectly; When they ſubmitted to the Beaſt, which was the invention and conſtitution of the Dragon, or the Devil, they did conſequentially worſhip, that is honour, and ſubmit to the Devil. But the beaſt, or papal State, they worſhipped directly, as to that which was in view; and the reaſon of this worſhip, the ſame verſe gives, *viz.* his greatneſs, ſtrength, and glory, which none were able to reſiſt or oppoſe; yea (ſaith Mr. *Mede*) many Emperors, Kings, and Princes, have to their coſt experienced, the efficacy and force of this Omnipotent Papacy.

So that they admired and ſubmitted to this Papal beaſt, not becauſe of Truth and Righteouſneſs they ſaw in it, but for the ſake of worldly power and greatneſs, ſaying, *Who is like the beaſt*, &c? where we have two Queries: 1. Who is like the beaſt? that is, for glory and excellency? as the followers of the Lamb ſay, Who is like the Lord? So they being fill'd with a ſuperſtitious conceit and apprehenſion, admire and ſay, Who is like the beaſt? but this would not hold long, were it not for the ſecond Query, Who is able to make war with him? who can oppoſe, or deal with him? And leſt this firſt and amazing apprehenſion of his greatneſs ſhould abate; ſee in *ver.* 5. there was a mouth given to him, ſpeaking great things; that is, by Gods permiſſion; the Devil, the Father of lyes, gave him this mouth, that is, taught him how to uphold the terror of his name and ſeat; for which he preſcribed him two methods: Firſt, By challenging Chriſts Soveraign power over Kings and Kingdoms to him-

himſelf, which he might now ſafely do, being eſteemed infallible. Secondly, By terrifying the world into it by his excommunications, curſes, interdictions, depoſing of Kings, abſolving Subjects from, and forbidding any Allegiance to their lawful Kings and Princes; with theſe and the like great things he hath awed the world, whereby it came to paſs in thoſe Nations ſubject to this beaſt, that the commands of Chriſt are not at all regarded, and the Canons of Popes and Councels heedfully and religiouſly obſerved; yea the Pope more feared than God.

Thus we have ſeen this Papal beaſt in his civil concerns, as cloathed with the greatneſs of civil power, which his Agents have hunted after, and graſped as much as they could, as being of ſingular uſe to advance the Papacy; yea, without which it cannot ſtand in the world; which proveth its conſtitution to be, not of God, but of man; for the Goſpel and viſible Kingdom of Chriſt was not at all beholding to the civil powers of the earth, in and for its firſt plantation and ſucceſs; no, God choſe the weak and fooliſh things of this world, in and for that work, by which hand or Miniſtry it ſucceeded, to the confuſion of the wiſe, and of the mighty; no, nor doth the Goſpel, its Doctrines, Worſhip, or Laws, depend upon the civil and earthly powers in any meaſure, for its being in the world at this day, but upon Chriſt only, who is Lord of Lords, who hath the hearts and affairs of Kings and Kingdoms in his hand, and can and will maintain his own peculiar Kingdom, where, and while he pleaſes, in deſpight of all the powers of the earth; yea, he can and will by the very blood and patience of his Saints, confound the deſigns of Antichriſt againſt him.

2. There is a ſecond ſort of worldly greatneſs, which the Papacy thirſt for, and its people hunt after, for the ſervice of the Pope and Church, which is Worldly Riches. He does not only glory in the powers of Kings and Kingdoms at his command, but he alſo heaps up treaſures of riches, he abounds with preferments and honours; he can ſanctifie and make titles fit for Kings and Princes to wear, nay, which themſelves have gloried in, and annexed to the moſt eſſential titles of their Crowns. In theſe riches and dignifying powers hath this whoriſh Church appeared, that ſhe might allure, and be deſirable, *Rev.* 17. 4, *The woman was arrayed in purple and ſcarlet colour, and deckt with gold, and precious ſtones, and pearls*: The woman here, is the ſame with the Whore, *ver.* 1. and with the Beaſt, *Chap.* 13. and is no other than the Papal ſtate, as may eaſily be demonſtrated, did

did it comport with my preſent deſign. And her appearance in the world is not like Chriſt and his true Churches, poor and empty, but gliſtering, and full of treaſure; not cloathed with the Son of Righteouſneſs, Holineſs, and Humility; but with purple, and ſcarlet, &c. Now theſe are great allurements to the fleſh, and prevail much with the ignorant, but chiefly with the proud and neceſſitous world; What will not the force of Treaſure effect in this corrupt world? with his golden promiſes he can inflame the minds of Kings to war, or the executing of any deſign he hath on foot. This gives a mightineſs to the *Romiſh* Church; though they boaſt of their Church-treaſure of Merits, yet their Church-treaſure of Money hath been, and will be their beſt advantage: The Pope knows, that which way the money and preferments go, that way will the moſt of people eaſily go; he knows, that for money and preferments, he can have Emiſſaries and Inſtruments will run to the ends of the earth on his errands; will adventure to aſſaſinate Kings, murder People, fire Cities; or if there be any thing elſe more dangerous to themſelves, or uſeful to the Church, for money he ſhall have thoſe will readily attempt it, and without which the offer of pardon will be found but a lean and cold thing; no, it is the riches of the Church of *Rome* that encreaſes her Proſelytes (for who will regard a ragged and poor Religion), and makes her Knights, the *Jeſuits*, dare, and defy Heaven and Earth in defence of him, and of her Head: therefore it hath in all generations, ſince this Antichriſt appeared in the world, been an eſſential piece of policy to heap up treaſure for the Popes Grandure and defence of the Church: for this he hath always had his Agents abroad in the world, to work upon the ſuperſtitious zeal of the ignorant; to give to, and encreaſe the Revenue of the Church in their life, eſpecially at their death. This was at laſt found to be a grievance in *England*, where by the artifices and devices of thoſe called *Religious perſons*, their Church had gotten nigh, if not fully, the third part of the Land into her poſſeſſion, and ſolely to her uſe, to the impoveriſhing of King and Kingdom; and had ſtill gone on, had not the Three Eſtates of the Land made, and put a ſtop thereto by a Law, call'd *the Statute of Mortmain*: I ſay, for the heaping up of treaſure, it is, that formerly more openly, and now more privately, Pardons for any ſort of ſins are ſold, Licenſes to act ſin, Offices and preferments are paſt for money, yea, all things for ſoul and body are ſold at *Rome*: even the Popedom it ſelf hath been ſet to ſale. Alſo at this day great Trades are driven by the *Jeſuits* in all

quarters and parts of the world; they have great banks and ſums of money improved to great advantage; hereby it is, that their cauſe and intereſt is become formidable and ſtrong in the world, which is more acted by luſt, than by truth.

2. A ſecond device of this people to advance the Papal Head and Church of *Rome*, is to contrive and lay neceſſities upon the world, neceſſitate all ſorts to ſubmit to it, ſo that they leave no liberty of choice, but one way or other enforce an acceptance of, and ſubmiſſion to the Papacy; which is no new thing, but was foretold to come in with it, and be uſed in ſubſerviency to it, *Revel.* 13. In the beginning of the Chapter we have an account of the riſing of the Beaſt, as to his civil circumſtances, from and by the conſent and ſubmiſſion of the Nations, and the concurrence of civil and earthly powers given up, and ſubjected to him. In *ver.* 11. the Spirit tells us of another beaſt, that is, of the ſame beaſt under another form and conſideration, as in *Daniel* 7, *Grecia* is called a *Leopard*, and in *Chap.* 8. an *Hee-goat*, that is, under, and for a divers reaſon: ſo here is another beaſt, that is in another form, appearance, and method of proceeding; he comes forth as a Lamb, innocent, harmleſs, as the true Vicar of Chriſt, pretending great love to the ſouls of men, and great care for their ſalvation, as the true Lamb of God the Lord Chriſt had; and though he had two horns, or a twofold power, namely, one Civil, the other Eccleſiaſtical; yet they were the horns of a Lamb, not like to hurt any, none need to be afraid of them. Thus with diſſimulation, counterfeit-innoceney, and great hypocriſie, doth the beaſt, this mock-Church, enter into the world: ye notwithſtanding this falſe face, and ſhew, yet he exerciſeth all the power of the firſt beaſt before him; as in *ver.* 12. that is, the methods and ways of cruelty and tyranny, which the firſt Beaſt or Heathen *Rome* (whoſe form this beaſt in the beginning of the Chapter, is ſaid to put on) had, and uſed for its Grandure, and the terrifying of Enemies; and for example, the depoſing of Kings, laying waſte Countries and Cities, exacting Tributes, and perſecuting Saints with all manner of cruelties; the ſame ways have the Papal Head and Church taken, and uſed from the time of its being inveſted with power; but ſtill as a Lamb, that is, under pretence of zeal for Gods Glory, of care for the Church, and of compaſſion to the Souls of people; fair pretenſions, but under them he hath acted as great, yea greater tyranny and abominable things than ever Heathen-*Rome* did; and that upon the ſame principle, namely, deſire of Dominion

and

and Soveraignty: this was propheſied of this beaſt, *Rev.* 13. 15, *As many as would not worſhip the beaſt, ſhould be killed:* and *ver.* 17. *No man might buy or ſell, ſave he that had the mark, or the name of the beaſt.* See how great a neceſſity this beaſt, or Antichriſtian ſtate, lays upon the world, to ſubmit to it: he that hath not the mark, that is, doth not own and confeſs either the Papacy in general, or ſome doctrine, as Tranſubſtantiation, which is the ſpecial Character of his Soveraignty; yea, and he muſt alſo own his name, that is, bear a name anſwerable to this Image: as he is called *Papa*, ſo they muſt call and own themſelves Papiſts; and they that will not do this, muſt be kill'd, or loſe their lives; ſo many thouſands have been ſerved for not conforming; or at leaſt they muſt not buy nor ſell, which is a civil death and deſtruction.

Thus Pope *Martin* the Fifth, in the end of the Councel of *Conſtance*, decreed, *Prohibetur iis qui Romanam ſedem non agnoſcunt*, &c. That is, it is forbidden to thoſe who acknowledg not the *Roman* Sea, to keep houſes, kindle fires, make contracts, exerciſe any negotiations, or merchandiſe, or to have the comforts and refreſhings of humanity with the faithful ones of Chriſt.

So alſo in the *Luteran* Councel, under *Innocent* the Third, it was decreed, That if a Temporal Lord neglect to purge his Countrey from *Hereſie* (which is a not ſubmitting to the Papal Church, and to its Decrees) let him be under the bond of Excommunication; and let the Pope declare his Subjects or Vaſſals to be freed from their Allegiance, and ſet forth his Countrey or Land, to be occupied by others. Hence (ſaith Mr. *Durham*) it was made Treaſon to have any Commerce with the *Lollards*, ſo they call'd the faithful Proteſtants from *Lolium* (as ſome) which ſignifies *Darnel*. So *Paul* the Third excommunicated *Henry* the Eighth, and forbad all Commerce with the *Engliſh* Nation.

This is that Net of neceſſity, which gathers in, and drags all ſorts of perſons to the *Roman* ſhore; if Kings will not own the Papacy, they ſhall be unking'd; the Pope will not own them for Kings, nor ſuffer their people to obey them; they are in a ſlaviſh dependance upon the *Roman* See; they are made to believe that they cannot ſubſiſt, nor maintain their Governments and Kingſhip without the Popes concurrence, aſſiſtance, and bleſſing; it is given and received as an undoubted maxim, No Pope, no Emperor; no, nor can the Papal Kings have any peace at home or abroad, but in and by ſubjection to, and defence of the Church of *Rome*; therefore the ſulmi-

nations, or threatnings of the Pope, have always been dreadful to Kings and Emperors, but moſt to thoſe that were moſt in ſubjection to him, or had moſt given up their power to him; and for ſmiles and favours as much deſired: and however uneaſie this Papal yoke hath been to the necks of Kings and Princes, yet for neceſſity ſake they have endured it, as the *Tributaria's* to Heathen *Rome* did.

So the people alſo are neceſſitated to ſubmit, for there is no buying nor ſelling; nay, no living without it: though the moſt of them be ſottiſhly ignorant, and are eaſily driven; yet many of them are more knowing, and do ſpy out the Irrationality, and much of the abomination of the Church of *Rome*: However, they dare not mutter, nor find fault; but they ſtifle, and put out their light, and ſilence their conſcience, becauſe of the neceſſity that is upon them to comply.

And as they much uſe this politick, ſo they load the world with a moral neceſſity, to obey the Church of *Rome*, telling and perſwading people, that being out of the Church of *Rome*, they cannot be ſaved; that the Popes curſe puts them into a ſtate of damnation; that they are in a damnable error, and cannot be ſaved without renouncing it: This in conjunction with the civil neceſſity before mentioned, works ſtrongly to captivate the minds of their own people, yea, and to ſtagger weak ones that are not of them. In this twiſted ſnare, was the famous *Henry* the Fourth of *France* taken, who after he had undergone all the Impreſſions of the *Guiſean* Faction, which was the ſtrength of the Papal Intereſt in *France*, had fought many battels, broke their power and ſtrength, by the faithful aſſiſtance of the Proteſtants, and had obtained a quiet and full poſſeſſion of the Crown; probably conſidering the implacable malignity of the Papiſts againſt a Proteſtant King in that Countrey; and alſo how endleſs their malice and endeavours would be, to deſtroy his life or peace: He cauſed a Convention of the learned men of the *Hugonet* or Proteſtant party, and of the Papiſts, to diſcourſe the differences betwixt them in matters of Religion, in order to accommodation; and after ſome few Arguments, the King asked the Proteſtants there preſent, Whether a man dying in the Faith and Memberſhip of the Church of *Rome*, might be ſaved, or not? They, to avoid offenſive ſharpneſs, unwarily anſwered, Yes, he may be ſaved. Then he asked the Popiſh Doctors, If a man dying in the Faith and Union of a Proteſtant Church might be ſaved, or no? They anſwered no; they that dye out of the Church of *Rome*, cannot

not be ſaved, but ſhall certainly be damned: Well, ſaid the King, if it be ſo, it is better for me to be of that Church where I may be ſaved (as all acknowledg), than to be of that Church and Faith where I ſhall ſurely be damned, as they on one ſide ſay; and ſo he turned Papiſt, ſuppoſing thereby, that if not his Conſcience, yet at leaſt his Peace and Government ſhould be ſecured.

3. A third device of theſe people, to ſet up the Antichriſtian Papacy, is as much as in them lyes, to put out the light which God hath given to men; darkneſs is a ſure refuge to the Papal Kingdom; no Mother ſo fruitful of devotion with them, as Ignorance; they hate the light, and cannot bear its ſhining in and upon the people; they conclude, that the more people know in Religion, the more prone they are to Rebellion, which is falſe, except it be meant with reference to the Papacy; ſo it is true: for the more any have of the light of truth, the more they will hate the damnable Doctrines of the Papal Church; and the more any have of the Purity of Truth, the more they will hate their abominable practices; therefore they do all they can to keep their people in Ignorance: they forbid them to read the Scriptures, or any other Religious Books, ſave ſuch as the Superior allows; yea, they will not ſuffer the people to diſcourſe about Religion, for fear they ſhould get too much knowledg, and grow ſick of Religious ſcruples and doubts, always fatal to them.

There are two great lights which God hath given to men to walk by in Religion, both which they deny the uſe and benefit of.

1. They deny the uſe and benefit of a private Judgment in matters of Religion; they will not bear that a man ſhould uſe his own reaſon in the concerns of his own ſoul in matters of Faith, and of the worſhip of God; in and about which, they abhor reaſoning, or doubting, as being inconſiſtent with that abſolute Obedience the Church of *Rome* requires: yet the Scripture ſpeaks of *doubting*, *Rom.* 14. 23. and this includes a private judgment of diſcretion, and the uſe of a mans own reaſon, to which every one is ſo far to give heed, that it is a great evil for any to act againſt his own judgment in obedience to any authority on Earth; and brings any ſuch into condemnation, at leaſt in himſelf.

Alſo, if there be any choice in Religion, for which the Scripture abounds with proofs, then every man muſt have a liberty to approve, and diſapprove; to uſe his reaſon, and to make a judgment of what he does; hereby he offers to God a reaſonable ſervice,

vice; and without it, it is but a blind obedience and bruitish service.

Now the Papal Church utterly denys this liberty of judgment; calls for obedience, and suffers none to consider, question, or dispute what is commanded, but that they readily obey; though their Superior or Teacher be never so vicious, ignorant, and blind himself; yea, though he should command that which is never so rediculous; yea though it be vicious, yet they are bound without enquiry to obey; and for their comfort herein are told, That a ready obedience is meritorious, let the matter of it be what it will. Thus they put out the noble eye of reason, that they may lead captive poor souls, and triumph over their consciences; that they may be brought more readily to grind in the Popes Mill, and do any drudgery at his command: Hence it is, that they stick at no Doctrine authorised at *Rome*, though never so absurd and irrational: As for instance, the Doctrine of Transubstantiation, which tells them, that the *consecrated bread* becomes very flesh; and the hoast is no other but very Christ, and is accordingly adored by them. Now though this be not only contrary to reason, but even to sense; though in feeling and tasting it, they find and know it bread, and nothing but bread; yet in obedience to the Canons of the Church, they believe contrary to sense and reason, that it is Christ, yea, and call it God. So in all respects, by the laying by the use and obligation of reason, the people are brought into a perfect Vassalage. I shall add no more to this, but give you a passage out of one of their Writers, and he not a mean one, Cardinal *Cusanus* in his Epistle to the *Bohemians*; *No man* (says he) *can be deceived by an ill pastor; if thou say, Lord, I have obeyed thee in him whom thou hast set over me, this will be sufficient for thy salvation; for thou by obedience paid to all teachers whom the Church tolerates, cannot be deceived, although he commands what is unlawful. Wherefore the opinion of the pastor binds thee upon thy salvation, for the good of obedience, although it be unjust; for it belongs not to thee to take notice whether it be unlawful, or not; neither hast thou leave not to obey, though it seem unlawful to thee; for that obedience which is irrational, is the most compleat and most perfect obedience, to wit, when one obeys without the use of reason, as a beast obeys his owner.* What can be said more full in this case, to shew this design, and the scope of it? how grievous a bondage this is, may easily be conceived, by those that have any use of, or value for their reason: If your Minister, or Preacher should in his

his Ministry offer some false Doctrine, not only contrary to Scripture, but to reason and sense, and require you to believe it upon pain of damnation, you would think it very hard; yet this, and much worse is their case.

2. They endeavour to put out the light or use of the Scriptures: This design was begun by the Antichristian *Pharisees*, who though they look't into *Moses*, yet it was but to put out the light; they multiplied Glosses and Interpretations, and put their own authority upon them, and then imposed them upon the people, so as they were more studied and believed than the Letter and Law of *Moses*: Hereby the Scripture became of no use and significancy to the people, the Papal state do all this, and more, to the casting the Scriptures out; it is not only corrupted and evacuated by their false Glosses and Interpretations, but out-faced, and run down by their vain and lying Traditions, which they add as of equal, if not Superior authority to the Scriptures; yea, they forbid the use and reading of the Scriptures to the people, as a practice dangerous to their Church; nay, their Priests are not suffered to use the Scriptures, for fear they should turn *Hereticks*, and corrupt the people; yea, Pope *Pius* the Fourth put the Bible into the Index and number of forbidden books, and made it an unpardonable sin for any to read it, but such as can procure a License for it from a Bishop, or Inquisitor; also they have upon all occasions expresst blasphemous hatred to, and contempt of the Bible, by burning it with *Hereticks*, as they call the Protestants; calling it their *little God*, that they may terrifie the people from using it; if this seem strange, and you would know the reason, the Council for the establishment of the *Roman* seat, tells us, That their Worship and Doctrine is contrary and repugnant to the Doctrine of the Scriptures: and this is the true reason given, even by themselves, why they would have as little of the Scriptures as can be known to any. So that if the *Romish* Religion enters into, and be set up in *England*, you must bid farewel to the use of your reason in matters of Religion, yea and be altogether without the use of the Scriptures, because it is altogether necessary for the carrying on the design, and the setting up the Papal Antichristian Head, that these be laid aside.

4. A fourth device for the setting up the Papal Head, is the debauching the world, the putting out the light of nature, that there might be no conscience in and about acts of Morality; if people have but a zeal for, and conscience to obey the Canons and Rules of the Church, it matters not much what they do besides. Now

that

that they may freely give up their consciences to the Pope or Church, they kindly give them the freedom of their lusts, and liberty to obey them to the full; nay, that they may be fixt in a blind obedience to the Church, they endeavour to vitiate them in their Morals; and when persons are so far debauch't in conscience, as to act and glory in any kind of Immoral shame, I see no reason why they should make any conscience in and about Religion; if any such can be found, we may well think that they refuse Popery either as a Novelty, which a little time will wear off; or upon some carnal Interest or end, which cannot last long under opposition, or may be by some composition taken off; but for the generality of persons, of what order soever, it certainly holds good, That a debauch't life and conscience makes way for any Religion that is uppermost. Now that this is the usual method and course of the *Roman* Prelates and Clergy with their own people, to keep them satisfied in their blind obedience and vassalage to the Church of *Rome*, needs no proof; all that know the conversation of Priest and people, can testifie it; and if a vicious life, and defiled conscience, be needful to keep in, why not to bring into the obedience of that Church? And I doubt not to say, that debauchery in *England* hath been by the Factors for the *Roman* Sea greatly promoted, even to a degree beyond whatever hath been before in the Nation.

5. A fifth device of theirs to set up the Papal Head, is to suit their Doctrines and Worship to the flesh and sensual mind of man; the ear shall have rare and delightful musick; the eye is pleased with golden and rich Vestments of the Priests; so they accomodate Religion to the pride of the mind, by giving to man a power and possibility of meriting and obtaining a Righteousness of his own, and that by little devotion to a particular Saint, or some external obedience to the Pope; and if they come short, and miss it, or through infirmity they fall into any sin, so as their own merit cannot relieve them; for money, or by enduring some bodily chastisement imposed on them, the Popes authority can give them a Plenary remission; so they make their Religion easie; whereas the Scripture calls for the cutting off right hands, and right eyes, that is, the mortifying of our most delighted lusts, which is a work not a little grievous to flesh and blood; but they tell the people, that so many *Pater Nosters* and *Ave-Maries* is enough.

6. Their

6. Their lying Miracles is another device whereby the Papal Authority, Doctrines, and Commands, are eſtabliſhed: theſe are either wrought by the Pope himſelf, or by ſome of his Saints; yet ſo, as that the authorizing and allowance of them depends only upon himſelf. Theſe are ſo many, that ſhould I enter upon a diſcovery of them, I ſhould be burthenſome to the Reader, and ſwell my diſcourſe beyond my intention; and they are ſo palpable and ridiculous lies, that the wiſeſt amongſt themſelves cannot but own them for ſuch; yet think it needful to uphold the credit of them, becauſe they are of great uſe to the Church. Thus, as *Jannes* and *Jambres* reſiſted *Moſes* with lying and falſe Miracles acted by the power of Satan, ſufficient to deceive a blinded and hardned *Pharaoh* to his confuſion; ſo this Papal Antichriſt is ſaid to come into the world with *lying miracles*, 2 *Theſ.* 2. 9, *He ſhall come in the power, and after the working of Satan with ſigns and lying wonders.* Of this ſort are the Popes Miracles, and with theſe the Papacy abound, and glorieth in at this day; and the great Judgment of God upon the poor deluded *Papiſts* is, that they are given up to believe a lye; ſuch are all their Saints Reliques, to which they give the ſame worſhip and reverence, that they give to the Saints to whom they belong: all the miracles wrought by theſe reliques, are nothing but lying wonders; yet hereby is an awe ſtruck upon the minds of the poor deluded *Papiſts*, ſo as they own them for real, and therein honour and worſhip the Papal Head, who authorizes the uſe and worſhip of them.

7. A ſeventh device is Indulgences and Pardons; they muſt needs be a powerful device, and of great efficacy for the end forementioned; for every man that believes there is a God, muſt alſo grant there is a Judgment to come; and that every man muſt have ſome righteouſneſs, and muſt make ſome ſatisfaction for his ſin. Now the Pope having this authority as Chriſts Vicar and *Plenipotentiary* on Earth, the way to pardon is ſhort and eaſie, and by ſome grateful application to the Pope, or his Miniſters, it may be had: And who would not be at coſt or pains for it, believing its certain validity when he hath it? With this Net he hath drag'd the world for treaſure, pardons for all ſorts of ſins have been ſet to ſale; ſo that he that hath money, need not want a pardon. And what would not fearful men give to be delivered from wrath to come? With this Cordial the Pope ſtrengthens the ſpirit, conſcience, and courage of thoſe whom he imploys in his deſperate ſervices, as the Rebel againſt

his lawful Prince, if an *Heretick*; a pardon ſhall encourage the Murderer to deſtroy thoſe that do diſſervice to the Pope; a pardon ſhall embolden the Aſſaſine to kill the King, if the Pope would have him removed; if he would raiſe an Army for defence of the Church, or ſuppreſſion of *Hereticks*, the wager of a pardon hath been ſufficient to draw multitudes into his ſervice. This is the ſweet bit wherewith the Pope upon all occaſions hath baited his traps, and brought ignorant ones to his lure.

8. Another device they have for the carrying on their grand deſign, is their ſpying upon all Countreys, affairs, and concerns: for this ſervice the Church of *Rome* hath many and fit inſtruments: theſe are thoſe *Locuſts*, as many Expoſitors judg, mentioned *Rev.* 9. 3. *And there came out of the ſmoak* (that is, of the bottomleſs-pit) *locuſts upon the earth; and unto them was given power, as the Scorpions of the earth have power.* Theſe locuſts, I ſay, many Interpreters do think to be the various Eccleſiaſtick Orders in the Church of *Rome*, the ſeveral ſorts of Fryars, who ſerve the Pope with all their ſoul and ſtrength: but above all, the *Jeſuits*, ſo called from Jeſus (our bleſſed Saviour), to whoſe Patronage this ſociety was dedicated, and by whoſe name the Order was, and is called: this was began by *Ignatius*, an ignorant enthuſiaſtick Zealot in the Church of *Rome*, who after ſome years acting the part of a cunning Knave, preſented himſelf and Diſciples before Pope *Paul* the Third, a moſt vile and abominable wretch: he reading a little of the draught of the Rules for the Society preſented to him by *Ignatius*, but eſpecially perceiving they were like to be ſerviceable to the Intereſt of the Church, cryed out, *The Spirit of the Lord is here*; I ſuppoſe he meant, the ſame ſpirit that did him ſuch ſervice in the Council of *Trent*, call'd by him: Well, this Pope upon this point of politick zeal, by his Bull confirmed this Order in the year 1540, not an 140 years ſtanding is this Order; yet in that ſhort time grown to a moſt ſtupendious greatneſs for number and riches, ſo as this Order is become the main prop of the Papal or Antichriſtian State: The ſervice of the Fryars, which is founded in the ignorant zeal of people, however formerly it was very uſeful, yet zeal decaying in the world, is now become a poor feeble thing in compariſon with that of the *Jeſuits*: Theſe have Schools for the education of youth, out of which they call the moſt pregnant and ſuitable to their purpoſes; what the *Janizaries* have been to the *Ottoman* State of the *Turks*, theſe are under other circumſtances,

cumſtances, the ſame to the Papal ſeat: I ſay, theſe in an eſpecial manner, (yet including the reſt of the Religious Orders,) are the Locuſts that came out of the ſmoak of the bottomleſs-pit; What is this bottomleſs-pit, but the pride and luſts of the fleſh in man, improved by Satan, the grand Head of Apoſtacy? the great confuſion and darkneſs in the heart of man is this deep and wide pit where Satan ruleth; and it is called *bottomleſs*, becauſe it hath no foundation in the Word of God, nor in the Work of God, its ſelf being the work of the Devil; alſo it is ſaid to be without bottom, becauſe it is unſearchable, the depths of falſhood, pride, and cruelty, that are in the heart of man, cannot by men be ſearch't, or found out, which is but the ſame account that *Jeremy* long ſince gave of it, *Jer.* 17. 9, *The heart is deceitful above all things, and deſperately wicked, who can know it?* Now,

Out of this bottomleſs-pit did the Arch-Antichriſt, the Devil, by Gods permiſſion, fetch the Papal beaſt, which is ſaid to ariſe or proceed, *Rev.* 17. 8. and alſo upon the opening of this pit, a great ſmoak, like the ſmoak of a Furnace, which darkned the Sun and the Air, *Rev.* 9. 2. This ſmoak is the damnable Doctrine contrived by the policy of Satan for the ſervice of this beaſt; alſo their lying wonders, their numerous and vain Ceremonies, which are but the ſpawn of pride, *&c.* theſe are ſaid to darken the light, that is, the light of the Goſpel, and word of God; for light and darkneſs are not more contrary than the Papacy, taken with all its appurtenances, is to the Scriptures; ſo that where this ſmoak hath prevailed, there the people have been without the true light; they know not what Religion is, they have no Scripture-air for their ſouls to breathe in; no, they are incompaſſed and wrapt up in the ſmoak of this bottomleſs-pit.

Now out of this ſmoak came the curſed fry and iſſue of Cardinals, Prieſts, Monks, Fryars, Jeſuits, *&c.* theſe are call'd *Locuſts* for their hurtfulneſs; the locuſts were one of the plagues of *Egypt*, and a curſe threatned to diſobedient *Iſrael*: Theſe locuſts are ſaid to have power given as Scorpions; who gives them this power, you may ſee in *Rev.* 9. 11. their Original (as I may call it) Commiſſion is from the grand Apoſtate, call'd a *deſtroyer, the Devil*; and under him, or by his ſuggeſtion, from the Papal See; and their buſineſs is to hurt and ſmite, though with limitate and under-bounds ſet to them by the Lord Chriſt. Now as Scorpions hurt by ſtinging, or caſting forth poyſon; ſo theſe go forth to poyſon the world by falſe Doctrines,

ſo to kill the ſoul, or elſe to deſtroy the outward peace of thoſe which they cannot gain: theſe creep into the Courts and Councels of Kings and Princes, whereby the Popes intelligence is very great, and he ſits the more ſecure; for if he can know the Councels and Deſigns of the Kings of the Earth, he can the more eaſily prevent any evil intended againſt his State or Affairs; alſo hereby he can the better tell how to manage his own deſigns for the ſecuring or encreaſe of the *Roman* Church: Theſe locuſts, I ſay, are his Intelligencers abroad in the world, as the grand Apoſtate the Devil hath his Intelligencing-Devils abroad in the world, to give him notice of the concerns and affairs of the tempers and ways of men; theſe alſo act in tempting and deſtroying, according to the Rules and Orders they have from their Head; ſo do theſe alſo act abroad in ſervice and obedience to their Papal Head; for this purpoſe they are furniſht with directions, with treaſure, with authority, or whatever elſe is needful, they have from the Pope, with his bleſſing into bargain, for their proſperous ſucceſs, and accordingly they ſearch all the corners of the Earth, they compaſs Sea and Land to make Proſelytes; they uſe all means imaginable to avenge Injuries done to the *Roman* Church, or repair its loſſes, or encreaſe its ſtrength and glory; for this they put on all manner of garbs, and outward appearances; they learn various trades, they mix with all ſorts of perſons, they haunt all companies, they are fit for all diſcourſe, they ſo transform themſelves, that you cannot by any outward circumſtances ſay this is a *Jeſuit*, a *Prieſt*, or a *Fryar*; theſe corrupt Officers of State by their gold, and blind the Civil eye of a Nation, ſo as they have been as ſecure in Proteſtant Countries, as in *Rome* it ſelf; theſe are the Make baites, and great ſomenters of diviſions amongſt the Proteſtants, ſetting them together by the ears about trifles, that they may the more ſecurely carry on their deſigns of deſtruction againſt them both.

9. Another device for the ſecurity of the Papacy, or its exaltation in the world, is the principles which are laid down by the Popiſh Writers, and have been occaſionally practiſed by ſome Popes, and Members of that Church; theſe principles are calculated, and fitted to, and for their Antichriſtian State. I will mention a few.

1. The firſt I ſhall name, is this; That in any Religious exerciſe, the appearance and act of the outward man is a ſufficient diſcharge of duty; that prayer is but the uſe of words and expreſſions; Repentance is nothing but a ſubmiſſion, and undergoing of penance,

or

or outward punishment for sin; yea, the celebrating of Mass requires but a bodily presence at it; and that it is not needful either for Priest or People when they are about it, to regard any thing but the bare performance; and *Bellarmine* tells the reason, Because (saith he) the holy Church hath commanded and determined the time and manner how divine Law is to be observed in keeping this command; but the Church no where requires inward acts; so that according to this principle, a man may sufficiently worship God without any Internal love to, or fear of him; and that commands are sufficiently performed only in the matter of them, and by the outward man. Thus the Antichristian *Pharisees* made void the Law of God by their Tradition, which our Saviour condemned, by shewing what that true obedience is which God requires of us, as in *Mat.* 5.

Hence is there so great prophaneness amongst them at their devotions, when they are at Mass, some are sleeping, some laughing, some discoursing, and that about not only worldly, but obscene and filthy things; and this tolerated by this principle, and justified by their Writers; so that as to any internal act of the soul in any of their Worships, a beast by its presence may worship God as well as they: Hereby the life of Religion is lost, there is nothing of Religion amongst them, but the carcass of it; but an outward act or appearance, whereby the most vicious person in the world, yea the Devil himself may worship God as well as the Papists in this respect.

Now this principle is of great use to the Papacy, for hereby the souls of people are lull'd into a deadly and damnable security; all parties are hereby pleased but one; the Devil is pleased, because he hath that he desires most of all, namely, the souls of men, which are no way concerned, or influenced in and by all their Religion; all their Masses and Services are no hinderance to his Dominion in and over the soul; no, he hath gotten more by the smoak of the bottomless pit, than ever he got by the cruelties of Heathen-*Rome*; and as he is pleased, so the people are pleased, their lusts are not disturbed, their worship is made exceeding easie to flesh and blood; what can be more pleasing to carnal Gospellers than this principle? they may gratifie their flesh, swim in sinful delights and pleasures, be prophane and filthy, and yet by an outward attendance upon acts of worship be approved good Sons of the Church; nay, those outward acts they perform, shall not only be enough without a heart and soul offered to God in them; but in them they need not be over-

strict,

ſtrict, they may ſleep, or diſcourſe, *&c.* if they be but there, it is enough. Oh how grateful is this form of ſerving God, and this principle, to corrupt nature! Were this well conſidered by the wicked and corrupt ones, that call themſelves *Proteſtants*, I ſee no reaſon why they ſhould not comply with a Religion founded upon ſuch grateful Principles: The Pope alſo is thereby gratified, becauſe the more external Religion is amongſt them, the more eaſily will his viſible Headſhip and worldly Grandure be admitted; yea, and all his Canons and Papal determinations be obſerved; For what will that man ſtick to do in matters of Religion, when commanded by an Infallible Head, ſeeing the All that is required, is but an outward and bodily preſence and obedience? But in all this God is offended, who above all things requires the heart, and that men ſhould worſhip him in Spirit, and in Truth; ſo that however this principle may be ſerviceable to the Church of *Rome*, yet it is abominable in the ſight of God.

2. Another principle of theirs, is, That the intention of the mind juſtifies the act, though for the matter Immoral and Vicious: As for example; If a man go to Maſs, intending obedience to the command, and when he comes there, falls aſleep, and ſo paſſes the whole time away, though he neither ſaid nor did any thing, yet he ſhall not loſe his reward, becauſe he intended obedience in it; ſo, if a man that is defamed by another, ſhall kill him that defamed him; if he do it with a mind or purpoſe not to murder him, but to vindicate his reputation abuſed by him; he that killed him, is not thereby a murderer, becauſe of his intention: ſo that all the difficulty lyes but in a right governing of the intention. If a man be ſo happy, as that in his ſecret intention he moves right, then in the action he cannot err: hereby all the Laws of God may at once be evacuated, and made inſignificant; ſo though the Law ſaith, *Honour thy Father and Mother*, which ſurely forbids doing any injury, or deſiring any harm to their perſons or lives; yet if a Son expect an Eſtate after his Fathers death, and his Father live long, he may deſire and wiſh his Fathers death, and that without ſin, provided it be only with intention of enjoying the eſtate, which is kept from him by his Fathers life; ſo that a right intention and purpoſe, if a man be not too haſty to miſs it, will juſtifie any vicious act, and ſhall have its reward in the omiſſion, or ill performance of any duty commanded of God.

I ſhall not need to inſtance farther herein; at firſt view to any underſtanding perſon, it will appear how vile a principle this is, worthy

thy of, and fit for the Antichriſtian Papal State, and not a little uſe-ful to it: this makes up the neglect of all ſervice, this fortifies the conſcience in the performance of any wickedneſs; this prepares the fiery and violent ſpirits amongſt them, for private revenges, eſpecially to ſerve the Intereſt of the Church by any ways or means, the moſt diabolical whatſoever; and if any of them be ſurprized, and taken, though the ſcandal of the act be great, and their puniſhment capital, yet no guilt troubles them, they have the ſweet Cordial of this principle to refreſh them under all namely, That they intended the ſervice of the Church, and obedience to Superiors only; and on that account are ſo far from condemning themſelves in it, and for it, that they expect a reward for it at the hand of God: this follows naturally from this principle brought into practice.

3. That the Intereſt of ſecuring or propagating the Papal Church, takes place of, and is to be preferred before any Intereſt whatſoever; no bond, no tye, no obligation, natural, civil, or divine, may ſtand before, or in competition with this Intereſt of the Church; on this account a child may, and ought to accuſe his Parents of Hereſie (if he thinks they be guilty), though by ſuch accuſation he knows, and is aſſured the life of thoſe that gave him life, will be taken away: alſo, for that which they call *Hereſie*, the Husband is to reject the Wife, the Wife is to forſake her Husband, yea as her greateſt enemy to ſeek his deſtruction, if he cannot be recalled; for the ſake of the Church they may and ought to murder, to rebel againſt their lawful Governors, to make ſpoil and havock of their Native Countrey, yea, and to diſregard any word or command of God to the contrary: But this makes way for a

4. Principle of theirs, namely, That *Roman* Catholicks not only may, but it is their duty to take from *Hereticks* all that they have; by *Hereticks*, they mean *Proteſtants*; they may ſeize upon, and violate their perſons; they may burn their Cities, take their Goods and Eſtates, or lay their Countries deſolate: nor herein can they do them any wrong, becauſe ſuch actions are not the effects of Injuſtice or Malice, but they are formed by a Law, Superiour in their blaſphemous account to any Law of God, which is a decree of Pope *Innocent* the Third, in the Council of *Lateran*, and inſerted by *Gregory* the Ninth into the Decretals, and ſo is become a Law of their Church, and part of that which they eſteem as divine Law. By that decree *Hereticks* are excommunicated and condemned; alſo, that the eſtates of thoſe condemned, are confiſcated. Hence it muſt follow,

that

that the *Proteſtants*, which are thoſe condemned *Hereticks*, have in their account, and according to the ſentence of their Law, no right or title to any Eſtate, Inheritance, Purchaſe, Rule, or Government whatever; ſo that upon this principle it is lawful for any Catholick to ſeize upon, and take into his poſſeſſion, or to his uſe, any goods of the *Hereticks*, who are but Uſurpers, and have no right to any thing; yea all ſales, contracts, deſcents of Inheritance, gifts, or forfeitures, are all void, according to the Law of this Decree, and do belong to the Church of *Rome*, and are at the diſpoſal of the Pope; nay, all Government and Laws of Proteſtants are overturned, and hereby caſt out of door as Uſurpations, and without foundation.

This uſefulneſs of this principle is great; for hereby the enemies of the Church, that will conſider things, may be terrified, and their own people greatly encouraged, they are hereby entituled to all that the *Hereticks* have; and it is ſome comfort that they have a right to their Eſtates and Riches; yea and a great obligation upon them to be watchful, and courageous to take all advantages to ariſe and poſſeſs what hath been long kept from them. In the mean time, for the more alluring their minds, and lengthning out their patience, the honours and dignities of *England* are conſtantly diſpoſed of; not as ours dye, but as they drop away to whom the Pope had given them: this is a moſt alluring bait to a covetous and faithleſs generation of men, who rejoyce in the title, in hopes of a full enjoyment of the honour and eſtate in due time.

5. Another principle of no leſs uſe to the Papacy, is, That no faith is to be kept with *Hereticks*; ſo that whatſoever Oaths of Allegiance any people take, or give to their Prince to ſecure his Government, or Perſon, and oblige themſelves to peace and ſubjection; if the Prince be a Proteſtant, they are all void, and the people no way bound to obſerve or fulfil them, becauſe he is an *Heretick*; ſo if the Prince take any Oath to ſecure the juſt rights and priviledges of the people, over whom he is of God ſet for their good, and to obſerve and maintain inviolably the Conſtitutions and Laws of the Nation; yet if his people be *Hereticks*, he is freed from his Oath; and not only ſo, but is bound to perſecute and deſtroy them, until they reconcile themſelves to the Church; ſo that no Oaths, Tyes, or Bonds can give any ſecurity to any for liberty, eſtate, or life, where the Pope is not owned, and their Church not obeyed. I will give you but one inſtance of many, ſufficient to clear this; it is of *John Hus*, a *Bohemian* Divine, being enlightned, through Gods bleſſing, upon his

his reading *Wickliffs* books, came to ſee, and be convinced of the abominations in the Papal Church, and to declare to others, how groundleſs and contrary it was to the word of God. Hereupon Pope *Alexander* the Fifth condemned and excommunicated him for an *Heretick*: in the year 1414, a Council was call'd at *Conſtance*, to which the Emperor *Sigiſmond* commanded *Hus* to come, and give an account of his Doctrine; withal, giving his Imperial word and promiſe, that he ſhould come and return in ſafety: Pope *John* alſo being preſent at the Council, engaged his word and faith for his ſafe coming to, and return from the ſaid Council: relying upon this ſeemingly great ſecurity, this innocent ſervant of the Lord went to *Conſtance*, where inſtead of being call'd before the Council, to give an account of his faith, he was privately examined before a few *Apollyon* Cardinals, by them committed to priſon: The Emperor fretting at, and diſclaiming the falſhood and injuſtice of their proceedings, his engaged word and honour therein being openly violated; and ſuffering the Council to ſtop his mouth, and ſave his and the Popes credit, with their own, decreed, That no faith is to be kept with *Hereticks*; and that no ſecular Prince, however they have promiſed and engaged themſelves for their ſecurity, ſhall hinder the proſecution of any *Hereticks*, though they appear, relying upon ſuch ſecurity, and would not have appeared without it; alſo they declared, that any one thus bound by Promiſe, or Oath, was not thereby in the leaſt obliged. Nay, Pope *Martin* the Fifth, in a writing to the Duke of *Lithuania*, knocks it home, ſaying, *Thou ſinneſt mortally, if thou keep thy Oath made with Hereticks.* What ſhould then hinder the burning of *John Hus*, as they did? and what ſecurity can any Proteſtant Prince in the world have from his Popiſh Subjects? No Oaths, Promiſes, or Declarations can oblige them; their Principles do not only free them from any Vows or Oaths made to an *Heretick*, as they call the Proteſtants, but their Religion binds them to break all ſuch in and for the ſervice of the Church; and he is the moſt Religious, and beſt Catholick, that deals moſt falſly and treacherouſly with the *Hereticks*. Herein it is a folly to urge the word of God upon them, condemning and curſing ſuch practices, becauſe the decrees of Popes and Councils is become to them a divine Law, to which they give more heed than to the Law of God.

Now this darling, though diabolical principle, is of no ſmall avail and uſe to their Antichriſtian State. For what now can hinder any deadly commands of the Pope? beſides, with great ſafety and ſecurity

they may abide in any Court or Countrey; they can ſwallow Oaths at their pleaſure, and break them as they have occaſion; nay they account them as nothing in point of Obligation; and if this be a diſadvantage, a danger, a terrifying-miſchief to a Proteſtant Prince or People, ſo it is no leſs an advantage, a ſecurity, and furtherance to the deſigns and affairs of the Pope: And Oh! I tremble to think of the unſettlement, ſhaking, and ruine that is laid up in this principle for poor *England*, that hath ſo many thouſands of theſe Scorpions lurking in its bowels, waiting but an opportunity to ſhew us their Principles and Faith by their actings.

6. The laſt principle of theirs I ſhall name to you, is this, That the Pope in his Chair, or acts of Government, is not only Infallible, but is in authority above all poſitive Laws of God or Man; yea ſome of their *Canoniſts* ſay, That he hath all Law in his breaſt, ſo that nothing in Religion or Nature is excepted; he cannot only make what Laws he thinks fit, but he can diſpenſe with, and in a manner unmake thoſe Laws which God hath made; for he can alter, or lay them by as he thinks fit: ſome of their Writers, as *Sylveſter*, ſay, That the Pope can do all that God can do; for, ſaith he, Chriſt gave it to *Peter*, and *Peter* to his Succeſſors at *Rome*; Whatſoever thou ſhalt bind or looſe on Earth, ſhall be bound or looſed in Heaven. Accordingly herein, ſays *Bellarmine*, did Chriſt give to *Peter* a power to make that to be ſin, which is no ſin; and to make that to be no ſin, which is ſin: Behold the blaſphemous pride of the Antichriſt; nor is this a piece of flattery by ſome of his *Sycophants*, that will tell lies for his honour; but what the Popes in many ages have arrogated to themſelves, and acted. Hence it is, that he can diſpenſe with all Oaths, with all bonds of Nature, or tyes of Allegiance, with all rules of Righteouſneſs and Honeſty; ſo that the world can have no further ſecurity from the Church of *Rome*, for liberty, life, or property, than what, and as it ſhall pleaſe the Pope to give or allow, whoſe honeſty is not only governed by, but is the ſame with his Intereſt, according to which the Members of that Church, eſpecially Eccleſiaſticks, or Religious Votaries, do direct their actings in the world; which cannot be otherwiſe, ſeeing they make their Pope in *Cathedra*, the Soveraign Original of all Law and Righteouſneſs; and whatever he commands, is not by them to be diſputed, but obeyed, and accounted righteous and juſt, becauſe he commands whom they eſteem Soveraign and Infallible. Hence it is, that if the Pope do excommunicate a King, the Papiſts take their meaſure in reference to the King only from the Pope's Sen-

Sentence; and accordingly, they not only eſteem him no King, but can freely plot his deſtruction; and if they be ſurprized, can freely take Imprecations, Teſts, Oaths, and what not, that they never intended to kill the King, becauſe in their ſenſe he is no King. Thus *John Caſtel*, a Citizens Son in *Paris*, after ſome time ſpent amongſt the *Jeſuits*, attempted to kill *Henry* the Fourth of *France*; the reaſon he gave upon Examination was, That though he turned Catholick, yet until the Pope allowed and approved him, he was neither of the Church, nor lawful King.

Alſo in the year 1648, when the bloody *Papiſts* were ſuppreſt in *Ireland*, they endeavoured to make as good terms for themſelves as they could; but it was objected againſt them, that they held principles inconſiſtent with Civil Government; namely, that the Pope can abſolve them from their Obedience, That he can depoſe and deſtroy Heretical Magiſtrates, That he can diſpenſe with all Oaths and Contracts they make with thoſe whom they call *Hereticks*. Hereupon the chief of them met together about it, and to avoid baniſhment, agreed and reſolved to deny and declare againſt thoſe principles. This was no ſooner heard at *Rome*, but the Sacred Congregation condemned this reſolution as Heretical, and the Subſcribers as liable to the penalties due to thoſe who deny the Popes authority in matters of faith: Upon which they were cited to appear at *Rome*, and Cenſures and Priſons were prepared for them: ſee how great a darling the Popes Prerogative in matters of Faith and Morality is, ſo that none of them can give any farther ſecurity of their Loyalty to the King, than the Pope pleaſe to allow: he will not ſuffer them without his diſpenſation or leave, to do any thing which derogates from his authority as the only Lawgiver; and if he do give liberty to take Oaths and Teſts for their ſecurity, and better managing their deſigns; yet according to their principles they are all void, and no way binding, being made to an *Heretick*.

I ſhall not need to enlarge, in ſhewing how uſeful this principle of the unlimited Soveraignty of the Pope, is to his cauſe and intereſt; from the belief of this principle it is, that they believe Doctrines contrary to reaſon and ſenſe; that in their ſerving the Intereſt of the Church, they are ſo diſloyal, ſo cruel, falſe and unrighteous towards Proteſtants; that in their Religious matters and worſhip they are ſo zealous, obſequious, and ready in acting ſuch ſevere and bloody chaſtiſements upon their own bodies, even to a loſs of health, and ſometimes of life; that they are ſo zealous in obſerving ſo many, and ſo

much ridiculous Ceremonies: It is ſtrange to thoſe that are in the light, to ſee with what awfulneſs the deluded *Papiſts* do Reverence the falſe reliques of Saints, and believe the lyes that are told concerning them; yea, they not only admire Reliques that are viſible, but admit alſo of ſome that are inviſible, as the ſhadow of *Peter*, which healed the ſick; the groans of *Joſeph* at his work: theſe are in ſome places boaſted of, and believed; Oh how irrational, ſottiſh, and bruitiſh is this people in their way of worſhip! and though they do think they are abuſed and cheated, and that there is a profane Roguery acted by the Prieſts in and about their Reliques; yet ſuch is their dotage, rather than faith, and their judicial bondage of ſoul, that ſeeing the Pope allows their Reliques, and requires their worſhipping of them, they awfully and carefully do it, not doubting either their truth, or efficacy to attain their promiſed end. And ſo much of their principles contrived to, and ariſing from, not the Word of God, but the Soveraign Will and Intereſt of the Papacy.

10. I come now to the laſt and moſt deadly device, which I ſhall name, to ſet up and eſtabliſh their Papacy, namely, Violence, and bloody compulſions, and conſtraints; if the keys of Eccleſiaſtical authority will not do, the Sword of Civil Power ſhall, which the Pope accounts his own, as much as the other: For as Chriſt was made Head over all things to his Church, ſo (they ſay) he conſtituted, and made *Peter*, and *Peter* gave and left the ſame Dominion to his Succeſſors at *Rome*; ſo that as the Pope hath the Miniſtry of the Word to perſwade, ſo he hath the power of the Sword to enforce. And this the *Apol'yon*-beaſt, or Papal Head is moſt apt to uſe; nay that of the word is wholly ſlighted in reſpect of this: this is that which the Scorpions, that came out of the ſmoak of the bottomleſs pit, do moſt thirſt after; I mean the Fryars and Jeſuits eſpecially, who are the bloody Factors for Hell, and labour to ſatiate their great Maſter with the blood of *Hereticks*.

Nor is this an effect of paſſion, of evil Inclination, or of a bloody diſpoſition naturally inherent in *Papiſts*, but it is the natural effect of their Decrees, Principles, and Religion: By the Decree of the Council of *Lateran* forementioned, Temporal Lords and Princes are to be compelled (if they will not do it otherways), and are to be bound by a ſolemn Oath to endeavour to the utmoſt of their power, utterly to deſtroy all *Hereticks*, and to labour in good earneſt with all their might to root them all out; and if any Temporal Lord do not

exe-

execute the *Hereticks* within a year, then the Pope is to abſolve them that are under him from their Allegiance, his Land is to be ſeiz'd on by the Catholicks; and having rooted out the *Hereticks*, are to poſſeſs it without controle; ſo that here is the foundation of a Decree for the bloody work of killing *Hereticks*, to which the fiery zeal of that people is always ready: there wants nothing but opportunity, and the Popes command to ariſe and ſlay; and any Land is preſently fill'd with blood, which is mark't by them for deſtruction; often hath the doleful cry, of kill, deſtroy, burn up theſe *Hereticks*, been heard from, and raiſed by this people; many Records are againſt them on this account: ſo the *Albigenſes*, the Predeceſſors of the Proteſtants in *France*, were deſtroyed to above Two hundred thouſand of them in the ſpace of a few Months; nor is the treachery and cruelty of *Papiſts* in *France* ever to be forgotten. Whereas Mr. *Mede* cites out of *Peronius*, a Million of Proteſtants were murdered, then the brave *Coligni*, Admiral of *France*, being drawn to *Paris* by lying, feigned friendſhip, was ſlain; nor was this horrid butchery diſowned by the Church; but for it they triumphed at *Rome*, and Regiſtred it amongſt the famous acts done by Chriſtian Princes againſt Infidels, wherein they give a particular account of the murdering of the Admiral, not omitting the manner of it, in caſting him out of the window, therein comparing him to *Jezabel*, which Record is to be ſeen in the *Vatican*, or publick Library at *Rome*.

By this method of Blood was the famous *Henry* the Third of *France* cut off, becauſe he would not deſtroy all the Proteſtants in his Countrey; by a bloody Ravillack was *Henry* the Fourth of *France* murdered, notwithſtanding his turning Papiſt, either to avenge the miſchief he had done them in the Wars, or becauſe he was not like to do the Pope ſervice, or becauſe he would not ſeek, or accept the Crown at the Popes hand, or becauſe he was excommunicated as a *Heretick*, and ſo no King, until reſtored by the Pope.

Many a ſo were their devices to deſtroy Queen *Elizabeth* of famous Memory, by poiſon, by a ſtab, by an invincible *Armado*. Whence came that Helliſh Powder-Plot in King *James*'s time, but from *Rome*? When the deſtruction of King, Prince, Parliament, and Proteſtant Religion in *England* were intended. Poor *Ireland* drank deep in this Cup in or about the year 41, or 42, where ſome Hundreds of thouſands were murdered, and that with ſuch mercileſs and ſingular cruelty, as if they would outdo all the Children of the Devil that ever went

went before them in such work: much blood of the *Waldenses* hath at several times been shed by the Popes Incitations only. *Bellarmine* boasts of an Hundred thousand slain there at one time; and of late great and woful murthering of the Ministers and People, with a desolation of the Valleys of *Piedmont*, *Lucerna*, and *Angrongue*, as may be seen in Sir *Philip Morlands* History of that Countrey: and this by the Pope and his Ministers, the Lord of Trinity.

Yea *Bellarmine* gives it as a proof of the truth of the *Romish* Church, that the Pope hath over-run and destroyed many Kings and Emperors in the East and West, and that none was ever able to subdue him.

Nor is this Papal Antichrist yet weary of his bloody courses; no, we here in *England* may say of him at this day, as *Chrysostom* said of *Eudoxia*, who threatned his life; Behold *Herodias* danceth a new, a new she seeketh to cut off *John Baptists* head: so we may say, Behold the Pope rageth again, and thirsteth for the blood of Protestants: again would the Papists be solacing themselves in the blood of *Hereticks*; their murdering of brave Sir *Edmundbury Godfrey*, was but a spark of their kindled rage; the King, the Protestant Nobility, all or any of them, yea the common people also, that should any way hinder their design, or deny Conformity, had certainly drunk of the same Cup, had their Plot gone on to the intended Execution.

But I must not enlarge herein; nor need I multiply words, the bare consideration of what they would have, with their device for their attaining it, is sufficient to fill us with admiration, it is but little that I have said herein; yet *ex pede Herculem*, by the foot you may judg the body, and by this little what the rest is.

Object. *But some may object and say, All that you have said is but the judgment and practice of particular persons, who must answer for themselves: you know that the Papists are not all in their dealings such as you represent them to be.*

Answ. I answer, That though the Writings of some men amongst them may be counted particular, or private; yet the Bulls of their Popes, or Decrees of their Councils, are no private things, or Sentiments, but publick and judicial acts, which must be charged upon their Church and Religion.

It is true, the Papists do not everywhere break Oaths with, or destroy the Protestants; yet when any such thing is done, or attempted for the service of the Church, it is owned and recorded at *Rome*, not as Treason, Rebellion, or Murder, but as faithful Loyalty to the Pope

and

and Church, whoſe Religion turns blood into holy Water, and dying for Treaſon into Martyrdom. This is that which gives ſuch glory at *Rome* to Regicides, and makes the pictures of *Guret*, *Guiguard*, and *Garnet*, ſo much there to be valued; the laſt of theſe, who was executed in *England* only for the Powder-plot, of which he acknowledged himſelf guilty before he dyed; yet his picture is by allowance publickly ſold at *Rome* with this Inſcription, *Pater Henricus*, &c. that is, Father *Henry Garnet* hang'd and quartered at *London* for the *Catholick Faith*, May 3. 1606, ſhewing, that Treaſon and the Catholick Faith are one and the ſame at *Rome*, as one obſerves upon it.

I ſay, if Papiſts do not act their principles to the deſtruction of Proteſtants with whom they live, it is not becauſe their Religion will not bear it, but *Bellarmine* gives us the reaſon, ſaying, That though *Hereticks* ought to be deſtroyed and cut off, yet if the *Catholicks* have not opportunity, or the *Hereticks* be too ſtrong for them, they may be let alone. And this is the reaſon they gave, why *England* that hath ſo long lyen under the Excommunication and Curſe of the Pope, hath eſcaped, and been ſuffered by them, becauſe they have wanted opportunity and power to execute that curſe upon it: Behold the curteſie of the Church of *Rome* to us in *England*, our Throats are not cut, becauſe they cannot do it; they have had a will and deſire to it along time, but they have not had opportunity and power to do it: And this is the true reaſon, according to them and their principles, that we live. I grant that there are ſome good-natur'd amongſt them, that abhor ſuch principles and practices; but herein they come ſhort of a Catholick goodneſs; and if ſuch appear, or be known to the Zealots, they hardly eſcape: So Father *Paul*, who is ſaid to write the Hiſtory of the Council of *Trent*, was with much ado preſerved from their bloody Inſtruments, becauſe he ſmelt of *Hereſie*, that is, deteſted the abominable Rogueries and Villanies of the Church of *Rome*.

So that herein I have done them no wrong in charging the Religion and Church of the Papiſts; for I ſpeak not of their daily practice, but of their fixt and allowed principles, whereby they always approve ſuch things when opportunity ſerves.

And now look back, view, and conſider in this little glaſs, or diſcovery, the form and principles of the *Roman* Papacy and Church, and you may ſee how fitly it is called the *beaſt that aſcended out of the bottomleſs-pit*, and by its growth in pernicious Errors, and wickedneſs,

neſs, hath out gone the doings of the firſt beaſt, and may well be accounted an horrible Monſter, without any ſcriptural or reaſonable form; and as at its firſt appearance, growth, and improvements, it was the object of admiration, for the world wondred after the beaſt, *Rev.* 13. 3, ſo he became an object of terror to thoſe that gave up their names to him; but to thoſe in theſe latter ages, whom God hath enlightned to a ſeparating from that myſtical *Babylon*, an object of ſcorn and contempt.

3. I come now to the third Enquiry, namely, Why God ſuffers ſuch deviſers and devices againſt his Church and Kingdom of his Son? This I ſhall anſwer in three particulars:

1. The Lord, who knoweth all the ways of men, and can prevent their miſchief and wicked devices, yet ſuffers them to deviſe againſt his Church, yea to prevail much, becauſe of the ſins of his people: this brings the wrath of God upon them, and their Enemies are but as the Viol, or Inſtrument in their Fathers hand, to chaſtiſe them for their iniquities, and vindicate his honour, which hath ſuffered in the world by them. Thus as God ſtirred up the Enemies of his Church of old againſt his People, the *Syrians* and *Babylonians*, &c. which were oft as the Rod of God upon the back of *Iſrael*, and oft times very grievous to them, becauſe of their Idolatry and unfruitfulneſs; ſo there is a *myſtical* Papal *Babylon* to this day, which he can, and doth oft let out againſt the wife of the Lamb, the true Church, and faithful followers of Chriſt, to awaken them to repentance, and vindicate his honour by their ſuffering; it is upon the heart of God to honour himſelf, and do his people good by all that comes upon them: Howbeit, it is otherwiſe deſigned and purpoſed in the heart of the Papal Whore, namely, to pluck up, and utterly to deſtroy, and to root out; but the great God, who ruleth in the Kingdoms of men, will make them know that his Council ſhall ſtand, and not their devices: This is the firſt reaſon why God ſuffers them, it is not becauſe the Church of *Rome* is the true Church (which they falſly affirm), and therefore made of God ſo potent and proſperous; but becauſe of the ſins and iniquities of his people, that God lets in the Waves of the Antichriſtian Sea upon them.

2. God ſuffers their devices for the honour of his own Wiſdom and Omniſcience: The Lord ſuffereth the policies of Antichriſt to be propounded and made ready for execution, while he that watcheth over his Church, ſeeth all the ſecret windings and turnings of the Scorpion-crew, all their Councels, though never ſo ſecret and

deeply

deeply laid, are fully known to him, and he ſuffers them to a certain rate and degree, that he may be known to ſee them. Thus in the Powder-plot, their deſign was ſo ſecretly carried on, ſo deep, as well as deſperate, that they brought it to the very birth; and then the Lord who ſeeth in ſecret, brought it to light, when there were but a few hours betwixt the diſcovery and the execution: and if we conſider how long this preſent Plot hath been upon the Anvil, forming and framing, how deep, how powerful their devices were, we have cauſe to bear a part in *Hannahs* triumphing Thankſgiving, 1 *Sam.* 2. 3, *Talk no more ſo exceeding proudly, let not arrogancy come out of your mouth: for the Lord is a God of knowledg, and by him actions are weighed.* True, I ſay, we may reprove the Papiſts, as ſhe did her Enemies.

3. God ſuffers devices againſt his Church, for the confuſion of their Antichriſtian Enemies; their own ways, method, and devices ſhall confound them; pride and arrogancy makes the *Roman* Church exceſſively covetous of the ſubjection of Kings and Nations to it; for this they are as reſtleſs and unquiet, as the Devils are, whoſe *ponam* and proper inclinations are with reſtleſs motions to endeavour the encreaſe of the Kingdom of darkneſs; or as its Predeceſſor Heathen-*Rome*, whoſe Image ſhe bears, was to encreaſe her Dominion and Soveraignty in the world: And as that exceſs of greatneſs to which ſhe attain'd, overſway'd her, and became deſtructive to her, ſo as ſhe was ſaid to periſh by her own greatneſs: Thus ſhall it be with Antichriſtian *Rome*, while ſhe inſatiably ſeeks after worldly greatneſs, for glory and ſecurity, God will turn this device againſt her ſelf, to her own confuſion; thoſe Kings and earthly powers, which now, as a beaſt, carries and and bears her up, the Lord will cauſe to caſt her down, and of all her enemies will be the greateſt.

And what hath the *Roman* Church gained by her unwearied attempts, to reduce and bring *England* again into bondage to its Papacy? What got ſhe by her device of the *Spaniſh Armada* in the year 88, which for its greatneſs, and the Popes Benedictions for its ſucceſs, was called *Invincible*, but a vaſt loſs of Treaſure, Ships, and Men, and no ſmall diſgrace in the world? And what hath *Rome* gotten by their tyranny and cruelty expreſt upon the Proteſtants in *France*, and other places, but a more full diſcovery of their Helliſh principles and practices, and a greater hatred againſt them? Certainly God hath here in *England* turned the Zeal, and Precipitancy, and Confidence of the *Papiſts* to their own ruin; for had they with pa-

 tience

tience a while waited the ſucceſs of their debauching the Nations the over-growing Atheiſm and Prophaneneſs of the Nation had in a ſhort time opened an effectual door to Popery, and rendred its entrance an eaſie thing; but their preſumptuous eagerneſs, through Gods gracious Providence, hath not only alarm'd us to ſee and avoid the danger, but alſo God hath diſſipated their higheſt aſſurances.

We know that God hath in his wiſe Providence ſuffered the Papal Church and State for many ages, to have as abſolute a Soveraignty over Kings and Kingdoms in its, ſorm and way, as the Heathen Emperors had, and to prevail over them, and with an high hand to Maſſacre and undo them; nor was this a caſual thing, but what God in his Providence ordered for the fulfilling of his Word, in 2 *Theſ.* 2. to which I have already ſpoken; yea and the ſlaviſh ſubjection of the Kings to the Papal beaſt, was to continue until the myſtery of Iniquity be fulfill'd, and no longer: but then the caſe will be altered; when the great God ſhall turn the ſcale, then ſhall the love which thoſe Kings have ſhewed to the Whore, or falſe Church, be turned into hatred, and the remembrance of their former captivity and bondage to her, by the means of her lyes and witchcrafts, ſhall ſtir up an inveterate rage againſt her; ſo as *theſe ſhall hate the Whore, and ſhall make her deſolate and naked, and ſhall eat her fleſh, and burn her with fire*, Rev. 17. 16. They ſhall execute revenge to the deſtruction of the ſeat of the beaſt, they ſhall withdraw their defenſive power, and take away the preferments and eſtates in their reſpective Countries, which were the main props of it; ſo as Antichriſt ſhall appear naked, that is, poor and deſpicable.

In the mean time, as a pledg of this outward fall of the beaſt, hath not God by the breaking forth of light, and the beginnings of Reformation, put it into the hearts of many to deteſt the Papacy, and withdraw from it? Of which *Bellarmine* himſelf, though to another purpoſe taketh notice, that of late the Pope hath loſt a great part of *Germany*, alſo *Swethland*, *Gothland Norway*, *Denmark*, *Great Britain*, *Switzerland*, *Bohemia*, &c. which defection will be perfected, when the time of avenging the blood of the Saints, which cry from under the Altar, be come; then ſhall God give her alſo blood to drink, becauſe ſhe is worthy.

4. The laſt particular to be enquired into, is, how God makes void, and brings to nought the devices of this people? Take an account of this in four particulars:

1. God

1. God hath ſometime and ſtill doth bring to nought the devices of this people, by raiſing up amongſt the Proteſtants faithful watchmen, careſully and induſtriouſly to look into the Papal affairs and deſigns; ſuch was Secretary *Walſingham*, in the civil affairs, who in his time was a worthy and faithful Patriot of his Country, who ſcorned the PapalGold,and would not be bribed to Indiligence, or Treachery, but watcht the Councels at *Rome*, found ways to know their moſt ſecret devices, and accordingly gave warning to the preſervation of the Queen and Government; ſome ſuch in one capacity or other, doth the great God,who ſitteth upon the circle of the Earth, raiſe up amongſt the Proteſtants, either to oppoſe or utterly to evacuate their devices; eminently uſeful that way was our Famous Queen *Elizabeth*, not only in her own Kingdoms, but in Forraign parts alſo. For by her aſſiſtance with Gods bleſſing on the endeavours of the houſe of *Orange*, the moſt vigorous impreſſions of the Papiſts were not only reſiſted, but alſo a great part of the *Netherlands* reſcued from the Papal bondage; and in deſpight of their bloody Agents and Attempts, ſetled the United Provinces in a quiet and ſecure State, which through Gods bleſſing hath ſo greatly flouriſht, notwithſtanding all the curſes of the *Pope*, therein found to be fallible.

And as to the concerns of doctrine and worſhip, God hath never, nor ever will be without faithful watchmen and witneſſes in all ages, to teſtify againſt the damnable errors and abominations in the worſhip, principles and practices of the *Roman* Church; I have not room for the names of ſuch, or the circumſtances and remarkable providences of God in raiſing ſuch up, and proſpering their endeavours; but ſhall conclude, that this teſtimony againſt the *Papal Antichriſt* ſhall never ceaſe, but the light thereof ſhall grow greater and greater, to the convincing the miſled and deluded World, even until the time come when the Lord ſhall conſume him with the ſpirit of his mouth; and ſhall deſtroy him by the brightneſs of his coming, as hath been foretold by the Infallible Spirit of truth, as in 2 *Theſ.* 2. 7.

2. God brings to nought their devices, by touching the hearts of ſome of the Conſpirators to make diſcovery of their deſigns; and that when they were even ripe and fit for action, this hath been found like a ſlipping-knot, which they could never by any means ſecure; For when their agents have been by many reaſons convinced that the Plot was probable, profitable, and alſo a meritorious

work, yea and have been fortified by the Popes bleſſing, and promiſe of pardon, and have alſo been engaged to ſecrecy and action; by all the Promiſes, Vows, Oaths, and Sacraments they could be brought under; yet ſtill one or other by an unſeen hand, hath been ſmitten, fill'd and overcome with fear, troubled in conſcience, and could not reſt without diſcovery; though I might give many inſtances for this, yet for brevity ſake I ſhall wave them. The example in this day of *Oats* and *Bedlow*, and of ſome others alſo, making diſcovery of this horrid Plot, may be ſufficient; Oh how greatly hath the hand of God appeared herein! No doubt but the offers of riches and honour made to theſe men by the *Pope* or grand Conſpirators, were far greater than any advantage or gain they did or could hope to make by the diſcovery. But the Lord awakened their Spirits and Conſciences hereunto, and to him alone we muſt give the praiſe.

3. God bringeth to nought their devices, by blaſting and rendring them unfruitful; he hath and doth often take ſucceſs from their endeavours; he plagues them with a miſcarrying womb: how probable ſoever their devices againſt *England* hath been; yet ſtill they have ſtumbled at the threſhold, and could not get into the Execution thereof; all their great endeavours, deep counſels, well-laid Plots, ſtill evaporate and come to nothing, their 88, their deſigns and methods of poyſoning or ſtabbing, with their Helliſh Powder-plot, where are they? What have they produced, but their own ſhame? And now once more God hath appeared againſt them, and broke the neck of their *Dagon*, their Maſter-piece. Oh how inſolent and obſtinate is this *Papal* people, that will not ſee the Lords arm ſtretcht out againſt their bloody and ungodly devices! the heathen *Pharoah* and *Egypt*, a type of this *Papal Antichriſt*, will riſe up in Judgment againſt them, as being more vile and obſtinate; for they when their hoſt was diſordered, and their Chariot-wheels taken off in the Red-Sea, cryed out, *Let us flee from the face of Iſrael, for the Lord fighteth for them againſt the Egyptians*; but theſe *Papiſts* ſee not, nor will they ſee; as if they imputed all to an heathen fate, and denyed the being and governing of Gods providence over human affairs; and ſurely as they exceed *Egypt* in obſtinacy and pride, ſo the plagues and deſtruction of this ſpiritual *Babylon*, and Mother of Harlots, ſhall in her day of vengeance exceed the plagues of *Egypt*.

4. There

4. There is yet one way more I ſhall name, whereby God hath and will as effectually as by any, evacuate and bring to nought their devices, even in the moſt bloody and dreadful execution of them; And that is the faith and patience of his Saints and witneſſes: as the holy ſeed are called out of the world by the Spirit of Truth and Holineſs; ſo they keep the commands of God, and have the teſtimony of Jeſus; for this the Dragon makes War with them, wherein he cannot nor ever ſhall prevail: for as they are called to profeſs and bear their teſtimony, ſo alſo to ſuffer; and herein by the arms of the Almighty they have been made ſtrong, ſo as the gates of Hell have not prevailed againſt their teſtimony; their meekneſs and quiet ſubmiſſion to the will of God, their taking joyfully the ſpoyling of their goods, their reſiſting to blood, that is, to a free and willing offering of their own blood for the ſake of Chriſt, this hath prevailed and overcome more than any worldly power could do.

Thus in the days of heathen *Romes* Empire, when by the Inſtigation of the grand head of Apoſtacy, *Satan*, its Emperours (thereby ſhewing whoſe children they were) uſed all imaginable cruelties againſt the Chriſtians, to force them from their teſtimony to, and profeſſion of Chriſt; yet herein they were ſo far from prevailing, that the number of Chriſtians greatly encreaſed in the midſt of torturing; ſo as *Diocleſian*, who above all before him vowed and endeavoured to root out Chriſtianity, raiſed the laſt and greateſt perſecution; when he had done his utmoſt, prevailed not, but in a melancholy fit reſigned his Empire, whereby he confeſſed himſelf overcome by the Chriſtians; and what were their weapons, but Prayers, Tears, and Blood? and by theſe they overcame.

The like victory hath the faith and patience of the Saints had over the *Papal* devices; the patient and cheerful ſufferings of the Proteſtants under cruel burnings and tortures, the ſhedding of their blood from time to time, hath greatly prevailed againſt them; As the Author of the Council of Trent obſerves, that the death of *Anu Du Burg*, ſo Eminent a perſon, made many to enquire into the cauſe of his death, which he endured with ſo great courage and cheerfulneſs, whereby the number of Proteſtants was much encreaſed in *France*.

I grant that the blood of Chriſtians, ſhed by heathen *Rome*, was abundantly more than the blood of Proteſtants ſhed by *Papal Rome*; yet

yet the cry of the latter is far greater, and the guilt of *Papal Rome* is abundantly more than the guilt of heathen *Rome*, becauſe they acted as heathens, and in their blindneſs thought they did their duty; they were guided by their helliſh Oracles, and thereby a neceſſity laid before them to root Chriſtianity and the very name of it out of the World. But now the Papal Church owns Chriſt, and the Scriptures, pretends their *Pope* to be the Vicar of Chriſt, to repreſent his perſon on earth; hence is the cry of the blood ſhed by them far greater; *for Chriſt came not to deſtroy mens lives, but to ſave them.* Luk. 9. 56. The *Pope* in pretence and hypocriſy roſe like a *Lamb*, but hath acted like a *Lion*, as coming into the World not to ſave but to deſtroy mens lives, however he pretends a Miniſtry of the Word, yet he in truth uſeth only the Sword; and having attained the Image of the firſt Beaſt, heathen *Rome*, doth the ſame works the firſt Beaſt did; yet by all hath not prevailed, the faith and patience of the Proteſtant Saints hath prevailed and ſhall prevail againſt him and his devices; he admires his worldly grandure and power, but God points at his ſuffering-witneſſes, as if he would have men and Angels take notice of, not their arms and worldly force and circumſtances; but ſaith he, *Here is the patience and the faith of the Saints*, Rev. 13. 10. And hereby ſhall they get a glorious conqueſt over Antichriſt and all his devices, as they have in part already done, *Rev.* 12. 11. *And they overcame him by the blood of the Lamb, and by the word of their teſtimony, and they loved not their lives unto the death.*

But this ſhall ſuffice for Anſwer to the Queries propoſed in the entrance of the diſcourſe; whereby ye may ſee what this people are, what they would have, alſo what their *Papacy* is, and what their devices are to promote it, *&c.* By all which we may conclude that this Papacy is an humane invention, hath no foundation in Scripture; and as it was brought forth by the powers of the World, ſo by fleſhly and worldly powers and devices it is upheld; the very conſideration whereof may induce us upon a rational account, and much more if we give heed to the Scriptures, the word of God, to conclude two things:

1. That it's our duty to ſeparate from this Idolatrous Church that is not at all worthy of that name or title; for what is *Rome* but the ſeat of Tyranny, the cinque of all abominations? This is the mother Church the Papiſts boaſt of, and ſo much urge us to return to. I ſhall not enter upon the Juſtifying of our ſeparation from the

the Church of *Rome*, it is abundantly made good by ſeveral late writers amongſt us; The very Conſideration of what this Papacy and Roman Church is, is enough for us to enter a Proteſt againſt her; for which the Scripture is our warrant, *Rev.* 18. 2. *Babylon the great is fallen, is fallen, and is become the habitation of Devils, and the hold of every foul ſpirit, and a cage of every unclean and hateful Bird:* This cannot be meant of literal *Babylon* the ſeat of the *Aſſyrian* Monarchy, which was ruined long before *Johns* time; But it muſt be meant of a myſtical *Babylon*; which fully agrees with the *Roman* State and Church, the ſeat of Antichriſt; upon the forehead of this Whore is ſaid to be written, *Rev.* 17. 5. *Myſtery, Babylon the great, the Mother of Harlots, and abominations of the Earth*; to what ſtate or form in the world can this agree, but to that of the Papacy? The whole of it is a deep and profound myſtery of iniquity, acting ungodlineſs under a pretence of piety and of ſerving God; and as *Babylon* lifted up it's ſelf to tyrannize and act cruelty upon the world, eſpecially the Church of God; ſo is this myſtical *Babylon* greatly exalted, and lifts up her ſelf above all that is called God; and whereas the great *Babylon* is called the Mother of Harlots, becauſe there began the *Demon*-worſhip, or the Invocating of their Heroes, and worthy men, after death, whom they made their Mediators, and hereby eminently guilty, as the Founders of a new Idolatry, which in Scripture is called Fornication, or a breach of the Marriage-Covenant betwixt God and his people; ſo is this myſtical *Babylon*, Papal *Rome*, the Mother of Harlots, being the firſt and only in the world profeſſing Chriſt, that erected and acted a new Idolatry of praying to Saints departed, yea and hath brought in, and mixed the Religious uſe of Images with the worſhip of Chriſt; hereby was life given to the Image of the beaſt; that is, all the *Demon*-worſhip and falſe worſhip whith the firſt beaſt or Heathen *Rome* uſed, was and is by Papal-*Rome*, under other forms and names, brought into uſe; to which if ye may add the allowed Whoredoms, Witchcrafts, Perjuries, Murders, *&c.* at *Rome* where the *Pope* preſides and rules, we may well ſay this is the *Babylon* the ſeat of Abominations; now this Church having broke with Chriſt, and turned him and his government out of dores, ſurely it is our duty to ſeparate from her, from all her falſe Doctrines, Worſhip, Ordinances, and Authority; yea and from every thing that ſcents or ſavors of *Rome*, that hath *aliquid commune cum Antichriſto*, any thing uſed by them, as a badge

badge of their Hierarchy; and this is but what God calls for, *Rev.* 18. 4, 5. *Come out of her my people, that ye be not partakers of her ſins, and that ye receive not of her plagues: For her ſins have reached unto Heaven, and God hath remembred her iniquities.*

And as we in *England* are juſtifiable in our ſeparating from the Idolatrous Papacy and Church of *Rome*, as having therein done but our duty; ſo it is a vain and evil attempt for any to go about to reconcile the Church of *England*, and the Church of *Rome* together, wherein they act great Treachery to the Proteſtant Religion; it is a giving up the cauſe of Chriſt in which ſo many worthy perſons, ſome for learning, all for Piety to God, have willingly loſt their lives; *England* may go over to *Rome*, but *Rome* can never come to us; ſo far as there is any compliance with *Rome*, ſo far we are no longer Proteſtant but *Popiſh*; certainly *England* is or ſhould be as far from compounding or complying with *Rome*, as light is with darkneſs; That Whoriſh and Idolatrous Church, that hath broken the Marriage-knot, and is gone from Chriſt in his Doctrine, Diſcipline, and Authority, ſhould for ever be to us in *England*, as *Amalek* was to Iſrael, with whom they might never make peace, becauſe it was a Nation hated of God, and deſigned to be rooted up, and utterly deſtroyed. And thoſe that have endeavoured at leaſt ſome communion betwixt *England* and *Rome*, what have they herein attained, but ſhame and confuſion to themſelves? It hath proved like *Iſraels* return to *Egypt*, forbidden of God, and deſtructive to them that did ſo; ſurely the firſt module of Reformation in *England*, ſets it at a greater diſtance from the Church of *Rome*, its authority, doctrines, and worſhip, than that any ſhould hope ever to unite with them again; yet that was but in a meaſure to ſtop the clamorous mouths of the zealous *Papiſts*; or as the age could bear it: They intended that but as a ſample and beginning of that Reformation and ſeparation from the Church of *Rome*, which the enſuing age, if any ſo faithful to the truth and intereſt of the Goſpel were found in it, ſhould perfect. This is but what the firſt Reformers declared in the preface to the Book of *Common-Prayer*. Well then, let us equally abhor a going backward to Papal *Rome*, and a ſtanding ſtill in the old and firſt degree of Reformation; Let us preſs on to a more full ſeparation from that myſtical *Babylon*, that we may not partake of her ſins, leſt we partake of her plagues alſo.

2. A ſecond thing you may and ought to conclude from the whole, is this, namely, That this Papal and Antichriſtian State ſhall and muſt fall, how glorious ſoever it is; though to the eye of ſenſe and reaſon it ſeems very ſtrong and powerful, to ſecure, to ſave and preſerve its ſelf; yet it cannot ſtand, for it hath no foundation from Heaven, all is earthly, carnal, ſenſual, and devilliſh, it is built upon the Sand of humane Inventions and Authorities; and in due time, in its ripeneſs for deſtruction, it ſhall fall, and great will be the fall thereof.

I confeſs the outward circumſtances of that Church have for a long time been ſuch, as it might well, to a deluded or undiſcerning world, ſeem invincible, eſpecially if conſidered with the Improvement the Papal Writers have made of them. Hence they abound with boaſtings of former Victories over *Infidels* and *Hereticks*, whereby they would perſwade us to think *Rome* that Church againſt which no power nor policy can ever prevail; and alſo of their own State and Church conclude, That it is ſo rooted and fixt, that it cannot fall, but the world muſt be ruined with it. And therefore all attempts of Princes and earthly powers have been always vain and fruitleſs, and ſo they ever ſhall be. Thus *Campanella* in his Hiſtory of the *Spaniſh* Monarchy concludes: ſaith he, Though all Princes and People ſhould combine and unite their ſtrength to diſſolve and deſtroy the Papacy and State of the *Roman* Church, yet they would not be able to effect it; for if in that caſe the Pope ſhould publiſh but one Bull, one *Croyſada* (which is the beating of the Papal Drum to War), all Religious perſons, of which there are many Millions, would from all parts of the world fly to Arms, and with their Pens and Swords, with all their might, terrifie the Enemy, and reſtore or preſerve the Pope; nor will the people dare to bear arms againſt ſuch Religious perſons (or ſpiritual Fathers); for if they ſhould, the greater part of them would fall by their Sword, and the reſt would be diſcomfited, yield, and cry for mercy. Yea though the Pope were a wicked and vile perſon, yet if any Prince ſhould War upon him, and alſo prevail, yet he would find himſelf therein conquered and ſubdued: An example whereof we have in *Roger* King of *Naples*, who warred againſt the Pope, and alſo prevailed; yet was at laſt forced in the top of his Victory to kiſs the Popes feet.

Thus one of the Sons of pride boaſted of the Papal ſtrength, in their eye invincible, ſo as no State in the world is in their account more ſecure, or in leſs danger to be removed; nay on this account, they

are more ready to invade, than to fear invasion and disturbance from others.

But now consider this Idolatrous, yet self-exalting, and boasting Church of *Rome*, under the aspect and influence of Gods Power, Justice, and Word, and you may see it withering; you may perceive rottenness in its bones, and even ready to fall.

1. It cannot stand before the Power of God: He that calls things that are not, as if they were, that bringeth to nothing the most mighty things that are; before whom the mountains and greatness of the earth is as nothing, yea less than nothing; and the glory of this power will and shall exalt its self above every glory and greatness that is opposed thereunto; so that this mighty Antichrist that exalteth himself to be equal with God, yea above all that is called God, shall be brought down to Hell, and fall headlong into the pit of destruction.

When God would comfort *Israel* under the *Assyrian* tyranny and bondage, or fortifie them against the fear of the swelling greatness of that Empire, he calls his people to consider his own Almightiness put forth in the Works of Creation, that they might not despond, but believe, that God was able to save them, and also pull down the greatness of their enemy; and why should not we on the same account be perswaded, that Antichrist, how great soever, shall fall before the mighty power of God?

2. Weigh this Popedom in the ballance of the Sanctuary, and it will be found too light and appear to be Reprobate: take the Scripture, the Rule of Judgment betwixt God and Man, and thereby measure it, and ye will not only see, but conclude and believe its destruction; for how can, or what reason have any (that will judg according to the Word of God) to conclude, That that which hath no appointment from Christ, no approbation from the Word, save what is gained by an horrible and impious distorting and abuse of Scripture, hath no promise of a blessing upon it, nay which the word plainly threatneth with dissolution and destruction, can stand? Certainly the Abbot of *Welcomb* (if I mistake not the name of the place) shewed himself more a Divine, and was more right in the case than Cardinal *Campanella* before-mentioned, who in the time of *Henry* the Eight, King of *England*, discovered to a friend of his the great fears he had of the fall of the Papal Hierarchy: Why, said his friend, how can that be, especially here in *England*, where the King is so good a Catholick, so zealous for holy Church; where also the Nobility

lity and Commons are ſo unanimous in their ſubjection to *Rome*? But, ſaid he, Pray my Lord, What is the reaſon of your fear? why, ſaid the Abbot, the Scripture I remember ſaith, *Every plant which my heavenly Father hath not planted, ſhall be rooted up.* Now, ſaid he, I have read the Scriptures over and over, but could never find ſuch a thing, or term, as Pope, Lord Cardinal, Prior, Abbot, Fryar, or Monk, or any ſuch Office or Order of which the Church of *Rome* doth conſiſt: therefore I am perſwaded they are not of God, and therefore cannot ſtand. This was ſpoken by one of a fore-boding mind, that was unawares prophetical in the caſe; for not long after, the ſame King caſt off the Popes Supremacy, deſtroyed the Societies of Abbies and Nunneries, ſeized all into his own hand, and laid the foundation of the enſuing Reformation.

I ſay, let any but conſider of the Papal State according to the word, and he will not only eaſily ſee that it is a forraign plant, but will alſo ſee reaſon to believe that it is abominable in the ſight of God, and ſhall and muſt be deſtroyed, the Lord will effect it both mediately and immediately; and when he comes to conteſt with it, little will all its powers and policies avail to ſave it.

3. Conſider the Papal Church under the aſpect of divine Juſtice, which is ſo much provoked by its Impieties, and its falling will appear; as Juſtice hath an eye to ſee, ſo it hath an hand to recompence its ſelf, and execute vengeance for all the abominations of that Idol-Church; they that believe that God is eſſentially righteous in his nature, muſt alſo believe him to be righteous in his diſtribution of puniſhments; and though the execution of them, for righteous ends be defer'd, yet her damnation ſleeps not, it is coming upon her, and ſhall be proportioned to her ſin, and to her ſecurity: however ſecure they are in the *Roman* Church; yet when the Lord comes to execute wrath upon them, even while they cry, Peace, peace, there ſhall come upon them ſudden deſtruction, as on a woman in travail. *Rome* hath a long time heaped up ſin, ſins of fleſhly and ſpiritual fornication, cruelty againſt, and ſhedding the blood of the followers of the Lamb, *&c.* And what can ſhe expect at the Lords hand but blood, of which ſhe is worthy? How ſhall Juſtice acquit its ſelf, to let the ſeat of wickedneſs wholly eſcape? no, it cannot be, but when her heap of ſin ſhall reach Heaven, when her ſin be full, the Lord will execute vengeance long ſince threatned againſt her: ſo it is *Rev.* 18, *Her ſins have reached unto heaven, and God hath remembred her iniquities; reward her even as ſhe rewarded you:* and this reward ſhall

be measured out according to her presumption and security in acting all her crying abominations: so the Scripture speaks, *Rev.* 18. 7. *How much she hath glorified her self, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a Queen, and am no widow, and shall see no sorrow; therefore her plagues shall come in one day, which is utter ruin.*

But because the circumstances of the days we live in, call for Thanksgiving and Humiliation; I shall for the more full advance of both, offer a few things to consideration, concerning this horrid Device, or Plot of the *Papists* now under discovery and consideration.

1. It was a ruining design to the Government, Laws, and establish't Religion in *England*: for *Popery* cannot be brought in but by the ruin of these: these and *Popery* cannot stand together; for the great and chief end of *Popery* is Greatness and Dominion; whatever appearance they have of Religion, it is but for the sake of, and in subserviency to that. Hence it is, that those Darlings of the great *Apollyon*, or destroyer, the *Jesuits*, in all their Writings, so stretch their Wits, to form their Religion and its Principles that way, as if the great and only end of the Church of Christ here on Earth, were to subdue the Civil Powers and Interest of Kings and Kingdoms to it: And what is it they aim at in *England*, that they scruple with such unwearinesse to set up *Popery* here? Is it to reduce, and bring us off from some damnable Errors, or to save our souls from Hell? If that were their sincere end, they would use other methods and weapons; no, the Error we are guilty of, is our not subjecting to the abominable and whorish Papacy, to lying wonders, to an Idolatrous Mass, and cursed Doctrines of Devils; and the Hell they call to us to avoid, is the Popes Hell, the Hell of his Curse and Excommunication. But these are but covers to their greater design, which is to reduce the Nation to a subjection, to pillage and spoil, that the Locusts which came out of the bottomless-pit, Monks, Fryars, and Jesuits, may swarm here, may Lord and Master it here, may devour the fat of the Land, that the Popes Coffers may be once again fill'd out of *England*, a little Island, but always a rich spot to the Pope. There is also a sleeping title of the Popes to be asserted; and we are beholding to him for his patience in forbearing and suffering so long: *England* was once [in King *Johns* time] tributary to *Rome*, and the King held his Crown in Fee of the Pope; so that he had a full power to set up and pull down, to confirm or alter, to assess and tax the Nation: this is the reason of their striving, with so great eagerness

ness to reduce this Nation; not to make us better, but to captivate King and Kingdom, to sacrifice our estates, bodies and souls to the Will and Soveraignty of the Pope. We may well call it a ruining design.

2. It was a bloody Plot and Device; and should and ought so much the more awaken us to our duty. Though the mentioning of blood may startle those that are influenced by their humanity, or natural conscience; yet it is pleasing enough to the *Papists*, being thereto authorized by their Principles, and common Sentiments, and Doctrines of their allowed Authors, who tell them, That *Heretics* being under the Popes curse, may be kill'd by any, yea it is a Religious work to destroy them; and that their blood is no more to be regarded, than the death or blood of a Dog. This being rooted in their minds, when opportunity serves, their hellish and blind zeal breaks forth to kill and destroy with all their might: they say of shedding the blood of Protestants, as *David* of *Goliahs* Sword, None like that.

But there was not only choice of this course from their false principles and errors of mind; but the necessity of their affairs and undertakings cast them upon it; for the more great and dangerous their design was, the more bloody and cruel they must have been, not only for revenge, or out of zeal, but for their own security; on which account no Friend nor Relation could have been spared that in the least measure stood in their ways: by them the King must have been murdered, all the faithful Protestant Nobility they must have destroyed; they could not have spared, but must have fill'd the Land with blood, that they might have fill'd it with terror; there was nothing else could have given them any probable hopes of success, or security to their party. The hazard of their own lives and estates in the execution of this design, could no way have been eased or removed, but by a liberal shedding the blood of others; and if for the sure effecting their Plot, they had brought in a forraign assistance, as we may reasonably conclude, I tremble to think what ravening, what killing, what spoil, plundering, and firing, would then have abounded: If the *English* Papists out of their inbred-generosity might have been a little sparing and temperate, the *Irish* Butchers would have supplied that defect; and who should have restrained them? They have approved themselves in Hellish cruelty: read but the History of the *Irish* Massacre, and as in a glass you may see how *England* should have sped.

Also

Alſo in the execution of this Plot, their miſcarriages and bad ſucceſs in their former attempts upon *England*, would have come into remembrance to encreaſe the flame of their fury; they were now reſolved to ſtrike home, to mend their old faults, and do their work effectually; the encreaſe of Proteſtant Martyrs ſhould have ſwelled to the amazement of future ages; and if ever the Papiſts ſhewed their cruelty any where in the world, it would have exceeded here in *England*, becauſe in no Countrey the light of the Goſpel hath ſo abounded, and ſuch diſcoveries been made of the abominations and filthineſs of the Papal Church, as here; no where ſuch ſcorns and contempts have been put upon the Pope and his authority as here; the repeating of which from year to year hath ingenerated, yea and heaped up wrath in the minds of that people, until they were ready to burſt with rage, all which ſhould have been poured forth in this execution: Oh how joyful a cry to them would it have been, as in *Paris*, kill, deſtroy, cut the throats of theſe *Heretick*s, theſe Dogs that are not worthy to live! How pleaſant a ſight to them would the running of the blood of Proteſtants in the ſtreets have been! They that did not only fire *London*, but could rejoice in, and, as it were, warm their hands at the flames thereof, would now with more content have waſhed their hands in the blood of Proteſtants.

3. Great was their confidence and expectation of ſucceſs in this Plot. There was never any thing contrived by them, in which they ſaw a greater certainty than in this; they many ways hinted to us their aſſurance to carry on their deſign: The declared expectations and intentions of Fryars and Monks beyond the Seas in a ſhort time to appear in *England* in their habits; the bold Enquiries of many in *Flanders* after the King of *England's* death, as that which was not only deſigned, but muſt and ſhould be effected; and not only this, but alſo here in *England* we had a Confluence of Prieſts and Jeſuits, *French* and *Iriſh* Papiſts; the being a Papiſt, or going to Maſs, was not now to be hidden, but openly owned, as that which was ſoon to take its place, and be uppermoſt in *England*: All places of Honour or Truſt in the Land, were given by the Popes direction, or authority; not a Biſhoprick in the three Nations but had its Titular Popiſh Biſhop; Eſtates and Dignities were diſpoſed and given, and the Donatees in their own thoughts, and confident expectations, in an actual poſſeſſion of them: there was in their eye but a ſtep betwixt them and a full poſſeſſion of them. What meant all this, and much more of the like nature that might have been named, but an high aſſurance in this people of the ſucceſs of their Plot? No

Nor was all this Confidence of theirs a dream, the effect of a *delirium* and diſtempered brain; they did not as Mad-men fancy theſe things to themſelves; but conſidering the form, inſtruments, and other circumſtances of this Plot, it ſeemed very rational; I will name but three inſtances of many, inducing them to believe and conclude a ſucceſs.

1. They had a numerous Army, liſted and lurking in the bowels of the Nation, that were in a readineſs, and waited but for the Word; there was no want of arms or any fatal inſtruments for killing or burning. Alſo this army was to be headed, not by contemptible perſons, but by the Nobles and principal Gentry in the Land, of the Popiſh Religion, that their appearance in arms might be the more attractive, or ſtrike the greater awe upon the common people. What there Abettors abroad, and promiſes of forraign aids were, I cannot ſay; but we may ſafely gueſs without wronging them; in which accompt the *Spaniſh* Plot in 88, was not more promiſing than this.

2. A ſecond reaſon of their confidence in this Plot, was the univerſal engagements and compliance of the Popiſh party herein, at home and abroad. As for thoſe amongſt us, though compared with the Proteſtants in *England*, are but a few; yet conſider them as having Eſtates, and in a body alſo with all thoſe Atheiſtical perſons whom money and promiſes may eaſily engage; I ſay, thus conſidered, they are no contemptible party, but may appear very powerful; and whatever they are, we have not a family of note, not a perſon of eſtate of that party, but was concurring herein, and in one capacity or other ſhould have given their aſſiſtance: they were under a Sacramental obligation to ſecrecy and ſervice; ſo that the communication of their affairs to their whole party, was neither doubtful nor dangerous. And if any ſhall object, that I am herein very large in accuſing, and very uncharitable in judging without evidence; I Anſwer, that if any of them were not engaged to action, nor conſenting herein, why do not they bear their teſtimony againſt the illegality and helliſhneſs of it? where is the Apology that they or any for them put forth to juſtify their innocency? This hath been the common and uſual way for righteous and Innocent perſons falſly accuſed, to clear themſelves; and it is a reaſonable thing in ſuch a day and caſe, that as many amongſt them as had no hand herein, or did not approve it, ſhould enter their Proteſt againſt it; but we have no ſuch defence from any of the

Popiſh

Popiſh party; they are all ſilent in the buſineſs: which plainly ſpeaks the univerſality of their guilt, or concurrence and approbation, and ſo the greatneſs of their combination and ſtrength, which is a ſecond reaſon of their confidence.

3. The third inſtance and reaſon of their confidence of ſucceſs, which though little in our eye, yet no doubt was great in their eye and accompt, is the *Popes* curſing the Kingdom and people in *England*, excepting his own Subjects, and thereby expoſing the Nation to the Fury of the Plotters: to this they give great heed; for they believe that whom the *Pope* curſes, they are curſed, and ſo made weak and unable to defend themſelves. And alſo, as we are under this curſe; ſo his Agents and undertakers that were to carry on this Plot, were under his bleſſing; they were furniſht with Benedictions, Diſpenſations and Pardons, and a thouſand Maſſes celebrated for their proſperous ſucceſs. On theſe and the like accompts they were ſo lifted up, ſo preſumptuous and confident of ſucceſs, that they dared all oppoſition to prevent or hinder them; they reckoned the day not only a day of Slaughter, but of Triumph alſo over the curſed Hereticks.

4. Laſtly conſider, That in this Plot none are found engaged but Papiſts; either they would not truſt the ſecret of ſo horrid a deſign in the boſom of any not of their own Religion; or in the height of their preſumption they ſcorned that any other but Roman Catholicks ſhould be called to aſſiſt in the work, as being of themſelves ſufficient; or unwilling that any beſides themſelves ſhould ſhare in the glory of ſo Pious a work. No, the Plot is theirs, and theirs only. It hath been a common device of the Devil to caſt the Infamy of vile and baſe actions upon the Chriſtians, though acted by Heathens; but herein either his policy failed him, or his confidence deceived him; for no hand but of Papiſts is found to be in this Plot; no not any other, not ſo much as by ſecret whiſper accuſed about it. It's well it is their own, it ſuits them beſt; and let the infamy and reproach, yea let the guilt and puniſhment of it be theirs for ever.

Now upon the ſerious conſideration of theſe or the like circumſtances, the following inferences will clearly riſe, and may be profitably collected.

1. That as there is a God, ſo there is a providence of God ordering and directing all concerns and events in the world; not only the effects of nature in inferior creatures, whoſe inbred pro-

properties, diſpoſitions, and inclinations, are at his diſpoſe and command, to act either according to, or contrary to the law of their nature, for the fulfilling of his ſecret will and purpoſe, or of his revealed will in the threatnings or promiſes of his word: ſo *Pſalm.* 148. 8, *Fire, hail, ſnow and vapour: ſtormy wind, fulfilling his word.*

But alſo, in the elicite and voluntary acts of his rational creatures, God hath the whole rule and government; For as Gods providence upholdeth the being of man, and of all his faculties; ſo it guideth all the affairs of man, not by permiſſion of man, but by the ſoveraignty of God, yet without the leaſt depriving man of his liberty in acting; for though man acts neceſſarily in reſpect of Gods eternal purpoſe which muſt come to paſs, yet he acts freely and without conſtraint from God; for even the very inclinations and motions of mans will is alſo in the Lords hand, whereby it comes to paſs that man truly and freely acts and does his own will even when he neceſſarily and unavoidably fulfilleth Gods purpoſe; ſo that in regard of the remote cauſe which is Gods unchangeable purpoſe fulfilled by his ordering providence, we ſay that God did this or that, becauſe it is but what God willed to be done; but in reſpect of the immediate cauſe or means, we ſay this or that thing or perſon did it, which is far from excluding the firſt cauſe and providence of God, if rightly underſtood; For the ſecond cauſe even of voluntary agents, does wholly depend upon the government, direction, and aſſiſtance of the firſt cauſe, *Jer.* 10 23. *O Lord, I know that the way of man is not in himſelf: it is not in man that walketh, to direct his ſteps.* He muſt have ſome guide or Governour to direct him in, and to his proper work and proper end; therefore whatſoever he do, be it good or evil, the Lords hand of providence is in it; there was nothing in the horrid act of the *Jews* betraying and crucifying of Chriſt, but what was according to the ſecret will and purpoſe of God; the Combination of *Jew* and *Gentile* againſt the Lord Chriſt was but, (*Acts* 14.28.) for to do whatſoever his hand and councel determined before to be done; Not that God hath been ever, or is, or can be in the leaſt concurring to ſin, in regard of its obliquity; though in regard of an holy and wiſe end, he wills the exiſtence and being of ſin: for God would never have ſuffered ſin in the world, had he not foreſeen and willed a greater good to come out of it; thus by the fall of man, which was not without the providence of God, nor was it any thing but what God had

from eternity determined ſhould be in time, came the glad tidings of Salvation by Chriſt into the world; ſo alſo in the great confuſions which mans pride and corruption brings upon the affairs of the world, lie hidden under a beautiful order of Juſtice and Goodneſs, which God hath willed ſhould be thereby glorified.

Nor can it hence ariſe or be inferred that God is the Author of ſin; For though God doth as a Supreme Cauſe and Principle of nature concur with, and aſſiſt the will even in evil actions, without which no evil action can be effected; yet God hath no ſhare or hand in the iniquity of the action; For God and nature never effect any thing but what is good, for the ſin of the action proceed, and flow, from another principle; Namely, the corruption and obliquity of mans nature, which as the immediate cauſe gives the faultineſs to vicious actions; ſo that the good which is in the world as it was foreſeen and from eternity fore-appointed of God, ſo in time God by his active providence, in and by ordained inſtruments, means, and ways, produces it: But the wicked and evil things in the world, God hath foreordained their being for his own glory, and his providence concurreth with, and produceth them by way of Operative permiſſion; that is, the Lord withdrawing his grace from men, and leaving them to their own luſts, he ordering all concurring objects and circumſtances which mans corruption readily miſimproveth to a bad end, and concurring with and aſſiſting the natural principle of the action, the ſin is acted and produced, which action as to a remote cauſe in reſpect of his eternal purpoſe, and providence in time, is aſcribed to God, and the Lord is ſaid to do it, thus the Scripture ſpeaks liberally, *Gen.* 45. 8. *Not you ſent me hither, but God.* Alſo God is ſaid to harden the heart of *Pharoah.* and *Pſal.* 105. 25, He turned the minds of the *Egyptians*, that they hated his people. All theſe, and the like inſtances muſt be underſtood in reſpect of Gods will and purpoſe before time; and alſo, of his operative permiſſive providence in time, ſuffering the ſin, and actively concurring with and producing the natural pretext of the action which is good, as it is the work of God and Nature.

And as God ſuffers ſin to be in the World, either as a judgment or occaſion of mercy; ſo his providence ſets bounds and limits to the principle, and alſo to the acting of ſin in the world, as his providence bounds the Great and raging Ocean, ſaying to it, Hitherto ſhalt thou go and no farther; ſo the great and wonderful providence

dence of God, limiteth and boundeth the luſts and evil ways of man, ſo that though he ſeem to do what he will, yet he doth nothing but what God hath appointed, and in his providence ordereth him to do; *Prov.* 16. 9. *A mans heart deviſeth his way: but the Lord directeth his ſteps.* Whatever his thoughts and counſels are, they are under Gods ordering-providence, and when he comes to the execution, he can do nothing but by leave and divine concurrence; if God frowns upon him, or withdraw his concurrence, his Chariot wheels ſoon go off, and he is at a ſtand in the midſt of his work, or ſuffers an unexpected or unthought-of diverſion to ſome other unintended Iſſue, ſo *Pſal.* 76. 10. *Surely the wrath of man ſhall praiſe thee: the remainder of wrath ſhalt thou reſtrain.*

I ſay, the diſcovery of this helliſh Plot of the Papiſts, with the general workings of Antichriſt in the world, is a viſible demonſtration of a providence of God, that governeth all the affairs of men; the great Monarchies that fill'd the earth in their time with their greatneſs, the *Aſſyrian, Perſian, Grecian,* and the *Roman* Monarchies, yea even as this laſt ſubſiſteth in, and is lengthned out by the *Papal*-Monarchy, are all by the providence of God. The Lord raiſed them to their greatneſs, continued them their appointed time; and when their night or time of diſappearing came, he diſpatcht three of them out of the earth; and as he had a hook in theirs, ſo alſo he hath in the noſtrils of this Papal beaſt; whatever his wrath againſt the true Lamb and his followers be, yet it is limited by the Lords providence, ſo as he cannot do what he would do.

Nor is this an empty ſpeculation, but a truth of great uſe, to oblige the true ſervants of Chriſt to patience and quiet ſubmiſſion in an evil and ſuffering day, ſeeing there is no evil of Perſecution or ſuffering for the ſake of the Goſpel but by the providence of God, who is alſo through Chriſt their Father. Thus our dear Saviour encouraged himſelf to patience and ſubmiſſion in the time of his ſuffering, *Joh.* 18. 11, *The cup which my Father hath given me, ſhall I not drink it?* So alſo it is a point of great comfort, not only to the Church of God incompaſſed with ſo many oppoſitions, ſo fill'd with the impreſſions and devices of Antichriſt, but even to all mankind; yea even the whole creation is hence refreſhed: for conſidering the corruption of fallen man, in its diverſe branches of pride, ſelf love, unrighteouſneſs, enmity againſt God, the

original good, with a continual propensity to evil; What peace? what order, security or subsistence could there be in the world, were there not a Providence of God, guiding all things to their proper end, bounding, limiting and restraining the wickedness of man? *Psal.* 97. 1. *The Lord reigneth, let the earth be glad.* If there were not a providential Kingdom of God, the Kingdoms of men, yea of the whole world, would soon be confounded.

2. As there is a Providence of God, so it is the duty of all mankind to give to God the glory and honour of his providence, especially they that know God, and consider the works of his hands are herein concern'd; the great effects of Gods Power, Wisdom and Goodness that appear amongst us, should greatly engage our hearts to adore God in his Providence. Oh by how many wonderful acts of Providence here in *England* hath God asserted his Being, Wisdom, Goodness and Strength, which loudly call upon us to exalt the name of God. When *Jethro* had an account from *Moses*, of *Israel*'s deliverance out of *Egypt*, with all its circumstances, see how it enlarged his heart to worship God, *Exod.* 18. 11. *Now I know that the Lord is greater than all gods, for in the thing wherein they dealt proudly, he was above them.* And have we not an answerable cause here in *England*, thus to speak & think to Gods glory? For wherein the *Papists* were so strong, secret, and confident, he was above them; he whose presence filleth the whole Earth, from whom nothing can be hid, was present with these hellish Plotters at *Rome*, in *Flanders*, and in *England*, beheld all their most secret and serpentine windings, turnings and hidings; and while they cried peace and success to their designs, of a sudden brought to light their works of darkness, took off their Chariot-wheels, cast the plotters into their own pit, made them to perish by their own devices, as he brought *Haman* to die upon his own Gallows. Well may we say as the *Psalmist*, Psal. 106. 8. *He saved us for his Names sake, that he might make his power to be known amongst us.* And does not the Lord who is holy, and intendeth his glory in and by all his works, expect that we in this Land especially, should in an active way glorifie God that hath saved us in some measure? Surely we should say, as *Psal.* 62. 11. *Once God spake, twice have I heard it, That power belongs to God.* Certainly, if ever people had cause to make a thankful record of Gods merciful providence to them, this Nation of *England* hath; that the Lord should in due time put forth his saving arm and rescue us, when the sword of these bloody *Papists* was half drawn, their arrows upon the string, and the Nation in a sleepy security,

ſecurity, and fitted for ſlaughter: Oh how ſhould this whole people, eſpecially the ſincere lovers of the Goſpel, beſpeak themſelves and others in the words of *Pſal.* 107. 14,15. *He brought them out of darkneſs and the ſhadow of death, and brake their bands in ſunder. Oh that men would praiſe the Lord for his goodneſs, and for his wonderful acts to the children of men.*

3 *Infer.* In the third place we may infer, That it is the duty and concern of a people that are come out of this myſtical *Babylon*, the Papal Church, which is nothing but the ſeat of Antichriſt, to truſt in God, to commit themſelves and cauſe to him that ſeeth, that looks after them, in bearing their teſtimony; for as the Devil ſhall never be able to pluck out of Chriſts hand thoſe which the Father hath committed to his care and keeping, ſo nor ſhall Antichriſt his ſubſtitute prevail againſt thoſe that have the mark and ſeal of Chriſt on their foreheads; he ſhall not prevail againſt their profeſſion and teſtimony, no nor againſt their outward ſafety and peace, while they lean upon the Lord in righteouſneſs and in truth; when the floods of the Papal See lift up their voice and roar, yet the propheſying and pure Church of Chriſt is out of their reach, they ſhall not overflow her. We have a ſignal deliverance begun in the Nation, in the Alſufficiency of Chriſt our Head we may ſee its perfection; yea far greater ones in ſtore for a believing people that truſt in his name, and put themſelves under the ſhadow of his wing. Let us then ſo conſider God in his works and ways of ſalvation, as to raiſe up an holy confidence in our hearts to bear a more full and faithful teſtimony againſt this myſtical *Babylon*, the Papal Church, & againſt all its abominations; their policies are fooliſhneſs, & their combin'd ſtrength but weakneſs before the Lord; let us then take hold of his Covenant and Promiſes, and improve the conſideration of what he hath done for us, upon our ſpirits, ſo as we may be able to ſay as *David*, in *Pſal.* 27. 1, 2, 3. *The Lord is my light and my ſalvation, whom ſhall I fear? The Lord is the ſtrength of my life, of whom ſhall I be afraid? when the wicked, even mine enemies, and my foes came upon me to eat up my fleſh, they ſtumbled and fell. Though an hoſt ſhould encamp againſt me, my heart ſhall not fear; though war ſhould riſe againſt me, in this will I be confident.* Yea, let us with an holy confidence and reliance upon God, reprove theſe bloody and inſulting Papiſts, as *Hannah* did her enemy, 1 *Sam.* 2. 3. *Talk no more ſo exceeding proudly, let not arrogance come out of your mouth; for God is a God of knowledg, by him actions are weighed.* Let us not, for their fear, nor be afraid of them to a forgetting the Lord who hath

hath a hook in the noſtrils of that great Leviathan the Pope, and can wring the prey out of his mouth at his pleaſure.

This ſurely is the way of *Iſraels* ſafety, namely, to make the Lord alone their refuge: *ſome put their truſt in chariots, and ſome in horſes*; that is, relye upon worldly wiſdom, power and ſtrength, for ſecurity; this is the way of the Papal Monarchy, Antichriſt is founded upon, and ſtands by carnal powers and policies which are fleſhly and deviliſh; but the true Church of Chriſt is built upon the rock of ages, upon which they that righteouſly lean and reſt ſhall never be confounded.

4. A fourth Inference is, That they are no better than enemies to the intereſt of the Goſpel, and to the Kingdom of *England*, under its Proteſtant circumſtances and relations, that can, and do flatter, fawn upon, and in a ſort creep to this Idolatrous and abominable Church of *Rome*; that hold correſpondence with its bloody factors, under ſome plauſible pretences; that can complement with that Church, as if they were unwilling to loſe its favour, or would give them hopes to return again to her; theſe make the difference betwixt *Rome* and us in *England* ſo ſmall, that a little condeſcenſion and yielding on either part, might again unite us.

Of this ſort are they, that out of ſeeming zeal for eſtabliſht modes of worſhip and ceremonies, do ſo far condemn and outrage diſſenting Proteſtants, though not a little ſerviceable againſt the Popiſh intereſt, yea equally with, if not more than themſelves; though the diſſenting Proteſtants be found in the faith, ſober, peaceable and loyal in their behaviour, yet they are ſo far exploded and rejected, that in reſpect of theſe, the *Papiſts* are by them ſaid to be far more allowable and deſirable. And leaſt I ſhould be thought falſely to reflect upon any, I will tranſcribe one paſſage out of a late Book, in the Preface to Biſhop *Bramhall*'s Vindication, wherein ſaith the Author, "Pope "*Urban* the Eighth deſired ſome *Engliſh* Gentlemen to aſſure their "Countrymen, that he was a man as much as themſelves. And had he "ſaid a better Chriſtian than the Puritans, I ſhould not have troubled "my ſelf to contradict his Infallibility; for I think them to be the "worſt people of all mankind, a Sect that will agree with you in the "fundamentals of Religion, but will take miſſ and deſtroy all for a "trifle; and rather than ſubmit to an innocent ceremony, though im-"poſed by lawful authority, will ruin Kingdoms, murder Biſhops, re-"bell againſt their Soveraign, baniſh Queens, declare them Traytors, "impriſon and depoſe their King, and make way as plain as can be for "their murther. As for the *Roman* Catholicks I muſt have a greater "kind-

"kindneſs for them than the former Firebrands, as being an adverſary "more learned, and ſo to be expected more civil and gentle; and where- "in they differ from us, they look upon as fundamental, and ſo have a "greater reaſon for their diſſent than our fanatical *Presbyterians*, &c. With much more ſtuff of this nature which his foul mouth'd pen hath dropt out. This is one of thoſe that dare not call the Papal ſtate Antichriſtian, that can kiſs the Popes Toe five hundred miles off; and what is the meaning of this, but in a ſly way to juſtifie the *Papiſts*, and commend Popery to the Nation by diſgracing and reproaching the Proteſtant diſſenters? he ſtrikes theſe on the face, that he may the more ſecuredly kiſs the Pope; he would drive theſe out of *England*, that the Pope might be taken in; ſurely he juſtles with the *Puritans*, to make room for the *Papiſts*; he renders them dangerous and unſufferable, that theſe may be well thought of and imbraced; let the ſpirits of ſuch men be well conſidered, and they will be found Antichriſtian, and that their faces are towards *Rome*; that they are no friends, but enemies to the intereſt of the Goſpel, and to the welfare of King and Kingdom.

5. A fifth Inference is, That there is an abſolute neceſſity of uniting all Proteſtant parties and intereſts in *England*, that all ſhould lay aſide their animoſities and feuds, and agree together as with one hand to reſiſt the Popiſh intereſt; the law of Nature obligeth man to preſerve himſelf, and next himſelf thoſe of his own kind. Hence it is, that if two perſons be fighting with each other with great fury, yet if a Lion come, or one that is equally an enemy to the lives of both, they will ceaſe their fighting and join together against the Lion or common enemy; whatever our heats and controverſies have been about greater or leſſer things, yet now that the Popes Bulls roar againſt us, and indifferently threaten the ruin of the lives and eſtates of all parties in *England*, that are not, or reſolve not to be Popiſh; common prudence and profeſſion ſhould engage us to ceaſe all proſecution of each other, and ſtudy and ſeek peace and accomodation; for as the *Papiſts* boaſt of an Union amongſt themſelves, which they eſteem as their ſtrength in a great meaſure, ſo they ſpy upon our diſunion and breaches, which they themſelves have promoted, and do ſtill carry on, not doubting of a great advantage thereby, for the effecting their deſign. Is it not time to look after and contend for the Doctrins and Subſtantials in Religion, which lye at the ſtake, and are in danger to be ſubverted; and to give allowance to each other in and about modes of worſhip and circumſtantial things? Will our ſo much

much contended for forms and circumſtances of Worſhip defend us againſt Popery? Are the Ceremonies of the Papal Church, with their unanimous obſervance of them, their ſtrength? Nay they have been thereby weakned, for our Proteſtant Writers have aſſigned the intollerable number of Ceremonies in that Church to be one ſufficient reaſon for our ſeparating from them. Suppoſe there were none among us diſſenting from the way of the Church of *England*, would this have made void the devices of the *Papiſts* againſt us; could they have done us no harm? If any aſſert it, the reaſon thereof is ſecret and hidden, cannot be ſeen but by thoſe that are ſo ſharp ſighted in ſpying upon thoſe that differ in ſmall matters from them; but how weak and vain ſoever this pretence is, yet it is ſtifly urged by ſome to the ſtirring up of trouble againſt their Proteſtant brethren, who out of conſcience only, ſtand off from complying; wherein, though they have been harraſſed, fined, and impriſoned, yet have approved themſelves loyal, and no way guilty of mutinous and rebellious practiſes or deſigns. And what ſpirit ſhall we think ſuch of, who can find no eaſie place to ſit on, but their brethrens conſciences? Is it a Goſpel and Chriſtian temper to be ſhooting fiery arrows againſt each other, when the *Papiſts* have fire-balls in readineſs to caſt at all of us? while the Popes Cannons roar againſt us, for us to be firing Eccleſiaſtick Canons to the diſquieting and weakning of our ſelves? yea for any, even to pull the Nation about their ears, not regarding their own in the common approaching ruin, if they can but avenge themſelves upon the poor diſſenters? Alas theſe ſeek not, nor deſign the honours, preferments, **nor riches** of the day, the heighth of their deſign is but liberty to ſerve God according to their conſciences; to live in peace in all godlineſs and honeſty; yet theſe are hunted as the only dangerous people. Shall or can we account men of this fiery perſecuting ſpirit, friends to the Kingdom or Religion, that are ſo unpeaceable, and that in ſuch a day as this is? and Oh when will this evil rage (for zeal I may not call it) which reacheth Heaven, be extinguiſht and quencht? there is nothing does more ſadly foretel the ruin of the Kingdom, and its being captivated to the Papal See, than this fierceneſs and implacableneſs of men that will admit of no accommodation; that look upon diſſenting Proteſtants as *Iſrael* upon *Amalek*, doomed to be rooted out from the face of the earth, and ſo peace is never to be made with them. And is not he a fool in our *Iſrael*? does he underſtand true Religion? or can he be a friend to it, that will ſay he had rather be a *Papiſt* than a *Presbyterian*? Surely if God will do us good

by

by this diſpenſation he will bring us to a better temper, to be more bearing to, and forbearing each other wherein we differ, without which we cannot avoid being a ſpoil to the *Papiſts*. I cannot without grief and diſdain look upon what hath dropt from the Pens of ſome amongſt us that would be called Proteſtants, in reproaching and reviling thoſe that diſſent from their forms and modes of Worſhip, wherein they ſhew themſelves the favourers and furtherers of Schiſm, the makers of rents and breaches, to the weakning of the Kingdom. Thus an eminent perſon for Learning amongſt us (whoſe Name I forbear) in a Book of his, calls the *Directory* the great *Abomination that makes deſolate*, foretold by *Daniel* the Prophet; ſo in a Book written by * one that ſhould have been a man of peace, and no ſtriker, in the beginning of it he labours to prove that the ſpirit of the *Calviniſtical* Puritans is the *Antichriſt* foretold in the Scriptures to come into the world. This is the ſame ſpirit that put Dr. *Peter Heylin* into ſuch a rage againſt the *Puritans*, as to ſay that the *Bartholomew* Butchery or ſlaughter in *France* in the year 1572, ſhould not only not be regiſtred amongſt the ſmall faults of the *Romaniſts*, but alſo accounted one of their brave and laudable enterpriſes and atchievements. Alſo in a large Volume, as I find him quoted, he affirms that *Calvin* was as another *Adam*, who brought into the world all manner of ſins and wickedneſs; and above all, the Doctrine and Principle of rebelling againſt Kings, was certainly firſt ſtarted and taught by him. What could the deſign of theſe men be in ſpeaking thus (ſurely againſt their own Conſciences) but to act revenge and malice upon thoſe that are upon the ſame foundation with themſelves, wherein they ſought not Truth, but Infamy; theſe and the like, are proteſters, not againſt the *Papiſts*, whom upon all occaſions they uſe with great tenderneſs and civility, but againſt their Proteſtant Brethren, againſt whom they ſpend their whole ſtrength; certainly, ſuch as theſe have cauſe to be aſhamed of this ſpirit and way of dealing with their Brethren, and ſeek rather thoſe things which make for peace; and Oh that yet at laſt this rage and bitterneſs may be laid by, that love and kindneſs may be mutually ſhewn, that the outward Kingdom of Chriſt which is only Miniſterial, may be ſet up amongſt us. I do not preſume to offer an *Irenicum* to the Nation, but only intend a little by theſe Conſiderations to improve the diſpenſations of

* *Bramhall.*

the time to unity and peace, without which we can never ſtand and keep our ground againſt the *Papiſts*.

6. A ſixth Inference is, That we in *England* are this day under a loud call of Gods Providence, to humble our ſelves before the Lord; it is not the Papiſts combined powers or policies that can ſubvert us; no, it is our ſins only that can ruin us; the cry of Atheiſm, of unpuniſht Murthers, of bodily uncleanneſs, of prophaning Sabbaths, of Oaths, with a general unfruitfulneſs under the Goſpel and means of grace, and impenitency in all theſe, makes a dreadful cry in the ears of God againſt *England*, to which the curſes and threatnings of the Papiſts in our ears are as nothing; ſo that if the Papiſts ſhould prevail, and Popery through the righteous judgment of God upon the Land, ſhould once again enter *England*, we muſt ſay our ſins hath done it, and procured it; it is not becauſe Popery is better in the ſight of God, as they pretend: *Aſſyrian Babylon* might as well have exalted her Idolatry above the true worſhip of God, becauſe ſhe ſubdued *Iſrael*, and led them into captivity; no, if ſuch a change ſhould come, it is becauſe our ſins are greater than theirs: As it was ſaid when the *French* King and many of his Nobles were taken Priſoners, and brought into *England*, an inſulting *Engliſh* Courtier, asked the *French* men, When they ſhould ſee ſuch *Engliſh* Captives in *France*? A *French* Nobleman ſoberly and wiſely anſwered him, When your ſins in *England* exceed ours in *France*, then you may be Priſoners to us, as we are now to you; ſo we may ſay in regard of the Papiſts, and of Popery.

So that the only way of ſafety and ſecurity againſt them, is to humble our ſelves, to caſt away our ſins, to put from us our Immoralities and Debaucheries of life; and alſo our uncharitableneſs to, and evil uſage, and vexing of each other; to break off our ſins by repentance, and righteouſneſs, and our iniquities by ſhewing mercy; that if it may be, there may be a lengthning of our tranquillity. Let us not ſo much rejoyce in this fall of the *Papiſts*, as mourn that we ſhould provoke the Lord ſo far, as to ſuffer them to deviſe ſuch miſchiefs againſt us: Conſider the bloodineſs and unrighteouſneſs of their deſign, and it is theirs; but if we conſider our own ſins, we muſt call it the Lords device againſt *England*, which we can no way avoid, but by humbling our ſelves: God ſpeaks this day to us, as by his Prophet to *Iſrael* of old, *Jer.* 18. 11, *Behold I frame evil againſt you, and deviſe a device againſt you: Turn ye now every one from his evil*

evil way, and make your ways and your doings good: This is the ſure and effectual way to ſecure *England*, without which we cannot proſper, but ſhall fall before our enemies. Thus *Rehoboam* turned away impending and appearing wrath, 2 *Chron.* 12. 12, *While he humbled himſelf, the wrath of the Lord turned from him, that he would not deſtroy him altogether: alſo in Judah things went well.*

7. A ſeventh Inference is, That this Proteſtant Nation of *England* is greatly concerned for the preſervation of its Government, and continuance of the Goſpel, to keep a conſtant and watchful eye upon the deſigns and motions of the *Papiſts*: theſe have a foraign dependance, a foraign Soveraign and Lawgiver, to whom they give due obedience and ſubjection, which are all inconſiſtent with the government and ſafety of *England*. No man can ſerve two Maſters, nor can any be equally true and loyal to two earthly Dominions; the aſſerting the Popes Supremacy, denies the Kings: How can *Papiſts* that bear Allegiance to the *Roman* See, be true to the Kings Soveraignty and Government, which excludes all foraign Juriſdiction and Authority? to be of the Church of *Rome*, but not of the Court of *Rome*, is a futilous diſtinction, a figleaf, not ſufficient to cover a Papal deceit; though they may pretend, and boaſt of Loyalty to the King, yet it is with a *ſalvo* to their *Romiſh* Allegiance, or ſo far only as the Pope owns him to be a King; nay, all their friendſhip and ſubjection to the Government under which they live, is tempered and made ſubſervient to the ſervice of their Church, which is always ſuperior to any other Intereſt: Therefore that Proteſtant Government which will ſecure its ſelf againſt the devices of theſe Papal Dependants and Subjects, muſt gain it, not by any Oaths, Vows, or Teſts, which can never bind them, but by its own diligence and circumſpection, by an unwearied watchfulneſs and endleſs jealouſie over them, wherein they have no reaſon to think themſelves wronged, or hardly uſed, ſeeing they are not capable of giving any reaſonable or competent ſecurity for their loyalty and faithfulneſs; and it will ever be found the Intereſt of a Proteſtant Prince to anſwer their unrighteous principles, with a righteous jealouſie and diſtruſt, and to give them no credit in matters of government, or truſt, or in point of loyalty, that will keep no faith with *Hereticks*.

8. The laſt Inference I ſhall make from the preceding diſcourſe, is, That a neceſſity is continually incumbent upon Proteſtants to pray much; by Prayer to recommend and commit the caſe and ſtate of Gods Church, with the Intereſt of the Goſpel, to his care, protection, and keeping; for Satan, the grand Apoſtate, does by his Inſtruments here on earth, eſpecially by Papal Antichriſt to this day make war with the remnant of the ſeed, that are faithful to Chriſt and to his teſtimony, who will cleave to his laws and inſtitutions, and will not worſhip the beaſt, nor receive his mark nor name upon them. Now, in this caſe, what remedy, help, or protection can the little flock of faithful Proteſtants have? or where can they find it, but under the Wing of Chriſt their Head? The worldly powers of the earth will not, cannot help it, it is in vain to look to any earthly greatneſs: Antichriſt hath Ingroſt all of that nature to ſuch a degree and meaſure, that what is left out unimpropriated to his uſe, can give no probable or ſufficient ſecurity; No, when all is tryed, Prayer will be found to be the beſt and moſt effective weapon and remedy in this caſe. Therefore,

1. Pray for the King, whom God hath ſet over us, that the Lord may keep and preſerve his Royal Perſon from their evil and violent attempts; that God will open his eyes more fully to diſcern the devices for, and encroachments of Popery upon *England*; that God will fill him with a love to the Truth, and eſtabliſh him in the Proteſtant Religion.

2. Pray that the Throne may be ever bleſt with a Proteſtant Prince, or Governour.

3. Pray that all in Authority may faithfully ſet themſelves to oppoſe the politick and powerful attempts of *Papiſts* to introduce *Popery*; alſo to favour, and what in them lye to further the preaching and continuance of the Goſpel in this Land.

4. Pray that the Lord may raiſe us a faithful witneſſing Miniſtry for the ſervice of the Goſpel, that Antichriſt and his falſe Foundations, Doctrines, and Worſhips, may be fully diſcovered, and by Scripture-evidence may be clearly convicted; that light may ſhine forth in *England* by the Miniſtry of the Word; and that to ſuch a degree, for the diſcovery and knowledg of the Goſpel, that the ſmoak which aſcended out of the bottomleſs-pit, that is, the darkneſs, lying wonders, falſe Doctrines, and Idolatries of the Church of *Rome*, may not only be diſcovered to, but may alſo in knowledg and

and judgment be anſwerably hated and ſcorned by this people.

A debaucht and ignorant Clergy will at length be found to be a prodigious judgment and calamity to this Nation; for when the people have the debaucheries and blindneſs of their Teacher in example, it is a powerful encouragement and inlet to a vicious life, which doth naturally render Government difficult, tireſome, and in time weak and feeble, and not able to attain its end: Alſo it doth ſecretly cauſe the people, who generally walk by ſight, to loath that Religion which is delivered to them by ſuch foul hands, and renders them ready to cloſe with a Religion and Worſhip though doctrinally falſe, of which they are not ſo well able to judg, that ſhall be ſerved by Prieſts of a greater ſeeming and outſide Sanctity, which they profeſs. Nay a vicious Clergy will be the firſt that ſhall welcome Popery, and perſwade the people to ſubmit to it, and receive it as an Innocent and neceſſary thing.

Alſo, what ſurer boundary can we have againſt Popery here in *England*, than knowledg and underſtanding in the Scriptures, which is of Gods own making and appointing; for if ſevere Laws, Proteſtant and watchful Governours, ſhall be and are neceſſary for the preventing the Plots, Conſpiracies, and Treaſons of Papiſts, and for the promotion of the civil intereſt of the Nation: ſo will a plentiful meaſure of knowledge and underſtanding in religion laid into the minds of people, be equally, yea far more neceſſary for the excluſion of Popery, becauſe the goodneſs of Laws depend wholly upon the execution, and are always according to the hand in which they are that uſe them; therefore can never be a ſufficient ſecurity againſt Popery. But ſound knowledg and underſtanding in Religion, do perfectly exclude it; nor will Popery be willing to ſhew its ſelf in a land where the people are ſo enlightned; a people of underſtanding and knowledg in the Scriptures may by the Papiſts be ſacrificed and made Martyrs, but can never be drawn to receive and approve that which in their conſcience and judgment they abhor and condemn.

Pray therefore that able, faithful, and Proteſtant Teachers may never ceaſe out of this Land; that we may ever be furniſht with ſuch to ſtand in the gap againſt Popery.

5. Pray

5. Pray for the ruin and downfal of Papal Antichrist, as that which God hath curſed, and therefore muſt fall; as that which is deſtructive to the liberty, peace, and Proteſtant Religion in *England*, and therefore ſhould be here kept out and caſt out as an abominable thing; and though we be perſwaded that the Roman Church is a Whore, and hated of Chriſt, and that the Lord will in due time deſtroy it out of the earth; yet for this we ſhould pray, that God may have the glory in his day; Gods diſcovered purpoſes, are no reaſon for our neglect of, but rather an incouragement to prayer in thoſe caſes: though God hath declared that he will deſtroy myſtical *Babylon*, yet for this he will be enquired of by his faithful ſervants.

We know and believe that God, to whom vengeance belongeth, hath ever his eye upon, and will certainly require and avenge the blood of his faithful ſervants and witneſſes, who did not follow their own humors and imaginations, but ſtrictly adhered to the pure word of God, yea and made profeſſion thereof, which is call'd their Teſtimony, for which they were cruelly deſtroyed by the firſt beaſt or Heathen *Rome*, and that their blood thus ſhed was not like the blood of beaſts, nor like water ſpilt upon the ground, which none regardeth; but their blood was precious in the ſight of God, it ſends up a loud and continual cry, like the blood of *Abel* that cryeth for vengeance; which clearly intimates to us that there is a day of vengeance to come upon the earth, for the cruelties acted by Antichriſtian *Rome*, either in its firſt or ſecond form upon the witneſſes of Chriſt; and this vengeance ſhall be uſhered in and brought forth by the cry of the ſlain, and by the concurrent prayers of the living Saints in all ages; this was diſcovered to *John*, Rev. 6. 9, *I ſaw under the altar the Souls of them that were ſlain for the word of God, and for the Teſtimony which they held.* This tells us firſt, what the cauſe was for which the Chriſtians were Martyred and Slain by Heathen *Rome*, it was not for Rebellions, Witchcrafts, Murdering of Emperours, Kings or Governours; but for the word of God, that is, for owning this word to be the ſtandard and rule of their faith and life, and not the edicts and commands of their Emperours; accordingly they were hated for a Scriptural righteouſneſs and ſanctity of life; alſo they bore a teſtimony againſt their Idolatry and falſe Gods, profeſſing faith in Chriſt the true God, and only Mediator; For this they were deſtroyed with all manner

manner of cruelties. Secondly, here is their ſtate and condition after death; Their Souls were under the altar, which is not to be underſtood literally, but ſpiritually, that is to ſay, they were nigh to Chriſt: though removed or caſt out of the earth, yet they are not caſt out of Chriſts ſight: for the altar was a type of Chriſts preſence on earth. So that though long ſince ſlain, yet they are ſtill in his ſight as a kind of Sacrifice, being martyred for his ſake. This the Lord will never forget, but will ſurely reward their ſervices, and revenge their ſufferings; therefore by the will of God they cry continually, as he tells us in *Verſ* 10. *And they cryed with a loud voice, ſaying, How long, O Lord, holy and true, doeſt thou not judg and avenge our blood on them that dwell on the earth?* This cry of theirs is not from impatience, or doubtfulneſs of the thing, or from any particular deſire in themſelves of revenge, but out of zeal to the glory of Gods Holineſs, and of Gods faithfulneſs and truth, which is concerned in executing this vengeance. Alſo this cry doth evidence the aſſurance theſe Souls have in themſelves that this thing ſhall be, being built upon the Holineſs and Veracity of God; and likewiſe it witneſſeth the ſame to the Saints in all generations, that they might be ſtirred up to joyn their prayers for the haſtning that day of wrath, which though God hath for wiſe and holy ends deferred, yet it ſhall be, and the delay thereof will one day be accounted no ſlackneſs in this Almighty.

Object. If any ſhall object, ſaying, *And where is Heathen* Rome? *how ſhall this blood be avenged upon that State which is not in the Earth.*

Anſw. I anſwer, that Heathen *Rome*, which had a mortal wound, is revived and continued in Papal *Rome*; and this ſecond Beaſt doth the ſame works which the firſt Beaſt did; ſo that the Judgment denounced againſt the firſt, will be conſummated upon the ſecond; and as the ſecond doth carry on and finiſh the Perſecution and cruelties began by the firſt; ſo the deſolations and calamities begun to be inflicted upon the firſt, ſhall be concluded upon the laſt; a parallel caſe we have in Scripture concerning the Antichriſtian Scribes and Phariſees, or the latter and moſt corrupt generation and ſtate of the *Jews*; for whereas this ſpirit of perſecution and cruelty appeared in the former ages to the killing of many

many Prophets, which the Lord ſent to turn them from their unrighteouſneſs; yet theſe in the laſt age built and beautified the Tombs of thoſe ſlain Prophets, not in zeal to God, or to honour the memory of the Prophets, or their teſtimony; but they deſigned to honour themſelves or their counterfeit ſanctity among the people; therefore they condemned the cruelty of their fore-fathers in the caſe; as we have it in *Mat.* 23. 29, 30, *Ye build the Tombs of the Prophets, and garniſh the Sepulchres of the Righteous, and ſay, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets, &c.* I ſay, this and what follows is perfectly the caſe in hand; for thus Heathen Antichriſtian *Rome* ſlew the Apoſtles and faithful Chriſtians, and Papal Antichriſtian *Rome* immediately following in another form, takes that Seat, and in a counterfeit ſanctity and zeal hath built Tombs to the Martyred Chriſtians, that is, hath given them the honour and dignity of Saints, made them Mediators in Heaven, and this in great hypocriſie; in ſhew honouring the Martyrs, but in truth thereby dignified its ſelf, and lifted up its own Soveraignty and glory; yea, herein they ſeemed to condemn the cruelty of Heathen *Rome*, as it were, ſaying, If we had lived in their days, we would not have been partakers of the blood of the Apoſtles, and martyred Chriſtians; yet the ſame ſpirit and cruel works are in this ſecond, which was in the firſt; ſo that it appears, that Papal *Rome* is not only a ſucceſſor of Heathen *Rome*, as to place and dominion, but as to tyranny, wickedneſs and cruelty; Heathen *Rome* yet lyeth in Papal *Rome*; and what our Saviour ſaid to and of the Phariſees *mutato nomine*, may be ſaid to, and of this State or Church, as *Mat.* 23. 31, and ſo on, *Ye be witneſſes to your ſelves that ye are the children of them which kill'd the Martyrs: fill ye up then the meaſure of your fathers; ye ſerpents, ye generation of vipers, how can ye eſcape the damnation of Hell?* And whereas the ſame works of killing, ſcourging, perſecuting from City to City, which Heathen *Rome* did, Papal *Rome* doth, and more alſo; therefore ſhall all the righteous blood ſhed upon the Earth come upon them in a righteous vengeance from the hand of the Lord; and though the Lord defers this, and for a time do not execute it, it is not becauſe this Papal Church is not guilty, nor becauſe the day of vengeance ſhall never come upon her, nor becauſe God doth not regard, or will not anſwer the cry of thoſe ſlain by the

firſt

firſt Beaſt; no, the true reaſon we have in *Revel.* 6. 11, *It was ſaid unto them that they ſhould reſt yet a little ſeaſon, until their fellow-ſervants alſo, and their brethren that ſhould be killed as they were, ſhould be fulfilled.* So that as the Seat of Heathen and Papal *Rome* is one and the ſame, ſo they both had and have the ſame ſpirit of cruelty, tyranny and perſecution, and their deſign is the ſame, namely to oppoſe, ſupplant and deſtroy the true Church of Chriſt out of the Earth; their work alſo is one and the ſame, only effected by divers and differing methods; ſo that, as *Rome* hath begun to fall in its firſt ſtate and form, ſo it ſhall be utterly ruined in its ſecond appearance. And as this Papal *Rome* is more wicked than the other, ſo it ſhall have greater plagues, the dregs of the cup are reſerved for her to drink. Yet for this, blood muſt cry, and the Souls under the Altar muſt cry, and the prayers of Saints in all ages muſt cry to God, who in due time will hear and anſwer.

6. In the laſt place, Pray that God will in theſe our days pour forth his witneſſing ſpirit upon his people in this Nation, that as we have for a long time enjoyed the pure and purifying Goſpel of Chriſt, ſo we may anſwerably witneſs againſt the Errors, Idolatries, and falſe ſtate and worſhip of the Church of *Rome*. Now though this be a duty incumbent upon all that are enlightned by the truth, yet conſidering the dangers and evils which attend a faithful profeſſion in the world, our own underſtanding, conſcience, or natural courage will not be ſufficient for it, if the Spirit of Truth do not enable us to profeſs what he hath taught; when the time of that duty come upon us, we ſhall through the weakneſs of our fleſh, either deny the Truth, or apoſtatize to that we ſhould witneſs againſt, or in unfaithfulneſs turn from this duty when call'd to it. Therefore we ſhould not be confident from any thing in us; whatever we know of Antichriſt, yet we know not what we ſhall do when the hour of temptation come to try thoſe that are upon the earth; when God ſhall put us here in *England* into his Fan, many that now ſeem to be orthodox, zealous Proteſtants, will then be found to be chaff, too light for Gods houſe and uſe; let none then ſtand in his own ſtrength, but fear and pray for the Lords help herein, that we may have our proper ballaſt, our own ſtedfaſtneſs, which is by the Spirit of Truth in us, that Spirit which calls and ſanctifieth us, which gives us the true ſight and ſavour

of truth, muſt enable us to make profeſſion of it; the ſpirit of Sanctity is alſo the ſpirit of Prophecy, *Rev.* 19. 10, *The teſtimony of Jeſus is the ſpirit of propheſie.* Theſe words are the principal reaſon why the Angel refuſed and forbad *John*'s worſhipping him, becauſe in the Lords work he ſtood upon equal ground with the Angel, they were fellow-ſervants, both employ'd about the Teſtimony of Jeſus; And though the Angel was ſent to aſſiſt in the diſcovery and inſtructing of *John* in thoſe things, yet he is faithful to Gods glory, and renounceth his being the author of theſe great diſcoveries; No, ſaith he, they are not mine, but they come from the Spirit of Prophecy, which hath in all ages revealed the hidden and deep things of God, and alſo put a Teſtimony into the heart and mouth of his Witneſſes; for as Gods people have receiv'd from the Lord what they witneſs; ſo by the ſame Spirit they are enabled to manage their Teſtimony to the honour of Truth, and to the ſhame and loſs of Antichriſt. I ſay the Teſtimony of the Witneſſes depends upon the ſpirit of Prophecy; for where the Spirit withdraws his influence and aſſiſtance, the Witneſs grows fearful, feeble, and unſerviceable, yea, his teſtimony ceaſeth anſwerably to the Spirits withdrawing; and ſuch Witneſſes become to be as dry bones, dead and uſeleſs in regard of their teſtimony; ſo on the other hand, when this teſtifying Spirit enters into any of Chriſts Witneſſes, though they were dead, yet they will then ſtand upon their feet, and according to the meaſure of life which they receive from the Spirit, they will bear Witneſs againſt Antichriſt, and for the Truth.

Hence it was that ſuch a mighty Teſtimony was born or given to Chriſt under Heathen *Rome*, which all their cruelties and inſatiable ſhedding of blood could not cut off, no nor limit; the Chriſtians did then powerfully cleave to the Truth, with ſuch patience and long-ſuffering, that they out-went the power of nature, plainly ſhewing that they were ſecretly acted and aſſiſted by the Spirit of Prophecy. Their faithfulneſs to the Truth of Chriſt made them refuſe all baſe compliances or terms of life, or ſafety, which might in the leaſt prejudice their Teſtimony; they would not yield to things which though to others might ſeem little, yet to them were of great moment, becauſe of the Teſtimony which was involved in them. *Baronius* in his *Annals* tells us, that in the time of *Dioclefians* perſecution, the perſecutors deſired at laſt

laſt but the *Bibles*, poor coats, money or cups which they uſed in the ſervice of God, to be given them as a ſmall evidence of their yielding, but they refuſed to accept deliverance, yea their lives upon theſe terms; yea, when the Souldiers partly wearied in being ſo bloody, partly deſirous of a ſeeming conqueſt over the Chriſtians, did profeſs themſelves willing to take any old paper or clout inſtead of a *Bible*, but they refuſed to give any *Et vala* (as they called it) or caſt-away clout; yea when Souldiers violently puld ſuch things from them againſt their wills, they would follow them, profeſſing their adherence to the truth, and that they had not any way willingly delivered thoſe things. This was the ſpirit of thoſe days, whereby Chriſts Name, Truth, and Ordinances, were liſted up above all the powers of the earth. I cannot here paſs by the Teſtimony of the Chriſtian Soldier in *Julian*'s time, when that Apoſtate return'd from a Victory on a day dedicated to one of the Heathen gods, a part of whoſe ſervice was to wear Crowns upon their Heads; *Julian*, to abuſe the Chriſtians in his Army, commanded them to wear Crowns or Coronets on their Heads, pretending to honour his Victory, but intending therein his Idolworſhip; when the Army obeyed the command, one Chriſtian Soldier perceiving the deſign, carried his Coronet in his hand, and refuſed to put it on his head, becauſe he would not in any kind own or honour the Heathen gods; this he ſtood to, though to the provoking of the Emperour, and hazarding his own life, and the lives of all the Chriſtians in the Army: And to take off the cenſures of people about that, *Tertullian* wrote his famous piece, Entituled, *de Corona militis*, wherein he doth abundantly juſtifie the Chriſtian Soldier, as having done the part of a true and faithful Chriſtian in bearing this teſtimony.

And as their Teſtimony was mighty, by the ſpirit of truth enabling Chriſtians to bear and endure for the Truths ſake, ſo it ſubdued their very enemies, and mightily encreaſed the number of Chriſtians; many Heathens were thereby enlightned and quicked to own Chriſt, and declare themſelves Chriſtians.

Nor hath this Teſtimony or its uſefulneſs failed in the days Papal *Rome*, but this Spirit hath here and there raiſed up one
neſs or other to oppoſe the Antichriſtian, Idolatrous, and
nable ſtate and practices of the Papal Church, which if

of
Wit-
abomi-
had not
been

been checkt would have over-grown and ſwallowed up all truth and righteouſneſs in the earth; therefore the God of Truth hath by his Providence in every age raiſed ſome Witneſſes, furniſhed them with the ſpirit of Judgment & of burning, by whom Antichriſts Kingdom hath been much ſhaken; what a mighty and uſeful Teſtimony did *Calvin* and his Contemporaries bear againſt Popery, to the enlightning and turning many from that myſtery of iniquity. So *Luther* in *Germany* was by the ſame ſpirit made powerful in his Teſtimony, ſo that many were thereby awakened to ſee and deteſt the abominations of *Rome*; yea, was alſo of uſe to check and reſtrain the abounding hypocriſies and wickedneſs of the *Romiſh* Monks and Prieſts. Therefore (as *Sculletus* relates) when the Prieſts complained of *Luther* to the Emperour *Charles* the Fifth, he told them, *That if they had been good, they ſhould have ſtood in no need of ſuch a cenſor or corrector of manners as* Luther *was*. And the ſame Author tells of an eminent Abbot, who confeſſed that ſuperſtition was become ſo groſs and immeaſurable, that he ſaid, *I ſpeak truly, I think that if* Luther *had not come amongſt us, we ſhould by this time have perſwaded the people to feed upon hay*. And as God had a *Luther* in *Germany*, ſo he had a *Wickliff* in *England*, whoſe Teſtimony was of great uſe.

But as the light of the Goſpel hath more abundantly ſhined in theſe laſt ages, ſo an higher Teſtimony muſt be born to the Truth; pray then for the Spirit of Truth, for a witneſſing ſpirit to be ſent upon this people, that if God will bring a trying time upon us, *England* may yet again be more famous by reſiſting Antichriſt, and ſealing the Truth with their blood.

F I N I S.